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| | | |
|--|---|-----|
| Editorial | | 177 |
| Nature in Theocritus | Kathleen Hartwell | 181 |
| Archaeology in 1920-21 | George H. Chase | 191 |
| The Coordination of Latin with First-Year Algebra | | |
| | Archibald W. Smalley | 201 |
| What High School Latin Furnishes to College Preparation in English | Christabel F. Fiske | 210 |
| Results of a Word-Analysis Test | | |
| | Evan T. Sage, Harold W. Gilmer, and Mary Dunbar | 218 |
| Notes | | |
| Themistocles and the Scythian | Eugene S. McCartney | 225 |
| The Taboo on Fisk in the Worship of the Great Mother | | |
| | John A. Scott | 226 |
| Astrology and Democracy | William C. Greene | 227 |
| Vergil, Eclogue VIII, 39 | J. B. Pike | 227 |
| Plautus, Captivi 984 | J. O. Lofberg | 228 |
| An Ancient Sporting Term | A. D. Fraser | 228 |
| Patrick Henry and the Siren | John A. Scott | 229 |
| More Homeric Reminiscences | Robert C. Horn | 229 |
| Hints for Teachers | | 230 |
| Book Reviews | | 234 |
| Recent Books | | 240 |

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Editorial

BACK TO THE CLASSICS

The signs of the times are not wanting in indications that educational thought is swinging the other way. Among the more notable signs we quote a communication from Paul Van Dyke, Director of the American University Union, Paris, to the Editor of the *New York Times*.

"The educational authorities of France are at present engaged in a very interesting discussion in regard to a proposed reform of secondary education. M. Léon Berard, Minister of Public Instruction, has proposed to the Committee on Instruction of the *Chambre de Deputés* quite marked changes in the programs of the secondary schools of France. It is too early to enter into detail in regard to these proposed changes. Suffice it to say for the present that they contemplate what may be fairly called a practical reversal of the fundamental principle of the reform of 1902, and a return to some of the earlier fundamental principles of French secondary education, which were partly abandoned at that epoch. The reform of 1902 was intended to be a reform in the direction of a more practical education. Abandoning, to a considerable extent, the previous idea that all scholars ought to receive up to a certain age the same education, an education which should be the best fitted to train the general powers and quality of their mind, the reform of 1902 proposed an early differentiation and specialization of studies which should begin in the early years to fit students for the special careers they proposed to follow.

"Advocates of the new reform, like M. Bérard, Minister of Public Instruction, and M. Appell, support, partly by the experi-

ence of the last twenty years, their opinion that the reform of 1902 followed the wrong road. M. Bérard believes that the true mission of secondary education consists in forming 'without immediate attention to their special careers in the future, young people of trained mind, capable of adapting themselves to the varied necessities of the social organism, no matter what direction the final specialization of their education may take.' So far as can be judged without a study of the details of his plan—not yet made public—he wishes to remove from the problem of forming the best program for secondary education all preoccupation with the immediate utility as money getters of the subjects of study under consideration. He proposes that all students should follow the same program of studies up to the age of 16, and should then be allowed to choose between the continuation of the Greco-Latin humanities and the sciences.

"The position of M. Appell, Recteur of the University of Paris, appears in an interview in the Temps. He thinks that all students in the Lycées should be required to study Latin and science, history and geography, but that they should be given their choice between Greek and a modern language. Later the course should divide into two sections, one studying Latin, Greek, sciences and a modern language, the other Latin, sciences, two modern languages. He considers a reform necessary because 'our secondary instruction cannot be a school of disorder, of the nearly known, of the habit of doing the least possible.' He would provide other schools separate from the Lycées, not requiring Latin, 'where a student could obtain a certificate which opened to him the higher instruction of the university faculties of science, for we have need of chemists, electricians, &c.' But 'no one should be allowed to teach in public institutions of learning, whether secondary or superior, who has not pursued classic studies.'

"This attitude demanding a return to obligatory Latin has earned for M. Appell, from those who oppose the present reform and desire to maintain the programs of 1902, the charge—not of being reactionary—that is reserved for those who, like the Minister of Education, are in favor both of Latin and Greek—but of compromising with reaction. The reform of the reform, whether

in the guise of restoring one or both ancient languages is labeled by some of its opponents as undemocratic, and a hostile manifesto even hints that if the reform is established by the educational authorities the 'apostles of revolution will take by force this new Bastille,' by which they apparently mean that they will try to carry the question of what and how the schools shall teach into the elections.

"In connection with the discussion of this reform an interesting incident has recently arisen. The Association of Professors of Modern Languages asked the Chamber of Commerce of Lyons to join them in demanding the maintenance of the reform of 1902 by expressing the wish that in the coming reform the teaching of modern languages in the earlier school years should not suffer any diminution by a return to the teaching of the classics. The Chamber of Commerce of Lyons has just replied to this request of the Professors of Modern Languages by a report in which they explain their reasons for refusing to join in their demand. They say: 'Public opinion in France is now well established that the results of the programs of secondary instruction in vogue for twenty years are regrettable. The abandoning of Latin and Greek, the cutting up into fragments of the courses, the absence of a principal professeur who before 1902 aided in the formation of the character and the personality of young people, have brought about the result that pupils leave school knowing less French and without having learned more of the modern languages.' . . . 'In learning Latin and Greek we learn French.' 'It is an absolute error to believe that the classic humanities should be reserved for a small number of young people who are to become lawyers or scholars or experts in ancient documents. Your appeal to the opinion of the merchants and manufacturers of the Chamber of Commerce does not fit in with their experience. We recognize from the first letter written by a new employe whether he has studied Latin or not. A simple letter of commerce implies a logical order, a sort of introduction followed by the main subject, and then something vaguely equivalent to a peroration; that is to say, a miniature of what a Latin speech is. This is even more the case when the matter in hand is a report or a more extended

study of conditions.' . . . 'In our schools of commerce the leading scholars are precisely those who have studied Latin.'

"The Chamber of Commerce summed up its opinion in a paragraph in which it concludes: 'That the study of Latin and Greek is the only way really to learn the French language; that it is also the best means of giving to the mind those ideas of clarity, logic and a good method of argumentation which are useful for preparing any sort of written matter; that the study of the classic humanities constitutes the best gymnastic for the mind and is therefore useful to all students who enter secondary education; that is to say, it is just as good for young people who expect to enter commerce and industry as it is for those who look forward to what are called the liberal professions, and that, finally, the study of classic humanities is equally useful as a preparation for the study of modern languages.'"

NATURE IN THEOCRITUS

KATHLEEN HARTWELL
Radcliffe College

The attitude toward nature, whether in a single writer or in an epoch, is always a touchstone of literary criticism, whereby much that is of fundamental significance in thought and work can be tested. The typical Romantics are as far asunder from the outlook on life of such a poet as Homer as are "the songs of modern speech" from "the surge and thunder of the *Odyssey*," and at either pole of this world-wide separation will be found a characteristically different emphasis on the relative positions and importance of man and nature. To Homer, the world of external nature, so far as he at all differentiates it from the domain of human life and interests as a whole, serves merely as the background before which his protagonists, men and gods, play their great rôles. So immediate and vital is his contact with nature that he is all but unconscious of the line of demarcation between the realm of human destiny and its setting, the animate and inanimate universe, and he treats the one as he does the other, with a complete impersonality and detachment that is equaled by lofty beauty and solemn grandeur. Contrasted with this attitude of almost unconscious acceptance of the external world as a thing of beauty and a condition of existence, Romanticism strives to still the yearnings of the soul by a return to nature, replacing the unthinking contact, due to complete familiarity, of a primitive state of society by the more sophisticated and highly conscious appreciation and communion, the state of contemplative reverie, of identification of self with the environment, which Professor Babbitt caustically dubs "messing one's self up with nature."

Wherever the line of distinction is to be drawn between the two great tendencies in literature, the classic and the Romantic, it must not be drawn too rigidly and heavily, especially in the case of such poets as Theocritus, who occupy positions on the border of both traditions, but it is that very borderland situation which lends his work a significance beyond that of his individual genius.

He is the last of the illustrious line of classical Greek authors, at the same time that he is the forerunner of Romanticism, and in no phase of his work is this dual character more fully revealed than in his treatment of nature.

With the advance in civilization since the primitive heroic society of the days of Homer, men had lost their immediacy of contact with nature, and though they still knew it at first hand and loved it and depended on it more than even our most remote rural population today, yet they subordinated it in their interests to the great drama of human aspirations and achievements in every realm of thought and active life which filled the stage of Greek life in its glorious period. Then came the overwhelming of the free Greek states by Macedon and their incorporation into a huge empire, of which they were but the western and the smaller portion. The individual man was no longer arbiter of his own destiny and that of his city, but was a mere cog, governing or governed, in an impersonal, smoothly running bureaucratic machine. From being the peer of all but the gods and the fates themselves, he dwindled into the unimportance of being one of many who had seen of what little avail were their fathers' valiant but unconcerted struggles to maintain their freedom, and of what relative insignificance were human ambitions and strivings in comparison with the compulsion of foreign and external forces. Man was no longer the great compelling figure, the center of the imaginative universe, and the Greek world of the Alexandrian age became frankly materialistic, substituting oriental luxury and sycophancy for its native simplicity and splendid independence. Unsatisfied by the gross material comforts of their age, men of finer mold, like Theocritus, sought and found in the world of nature a higher and hitherto unguessed solace for the thwarted cravings of the soul, and for the first time nature began to be differentiated from the realm of purely human actions and to become an interest in and for itself.

This is the underlying development upon which the attitude of Theocritus is based, but there is no tinge of bitterness or disillusion in his pastorals. His mood is that of a cloudless summer noon, serene, unmarred, languorous, but clear-visioned in the contempla-

tion of the beauty about him.¹ Born as he was in Syracuse, he knew from boyhood the luxuriant beauty of the climate and country of Sicily, and his love for nature is as far removed from the nostalgic and consequently rather artificial and sentimentalized appreciation of natural beauties of the native Alexandrian, "long in populous city pent," as it was from the simple acceptance and worship of nature divinities of an older day. He knows every characteristic detail of Sicilian scenery from long acquaintance with it and a love that finds in it a beauty to be sought for its own sake. Nobody before Theocritus, except Euripides in *The Bacchae*, has so highly developed and so exquisitely keen a sense for scenery as a whole, as well as for the component elements, and the final pictures he presents are unsurpassed in pastoral poetry. Long ranges of hills, barren and shadeless where the hot sun beats upon their summits, but clothed with verdure on their gentler lower slopes; occasional clumps of trees, oaks, or slender elms, or silver-leaved poplars, dotting their sides, or a single pine or olive, more beautiful in its isolation; flowers in profusion carpeting the sword—roses, anemones, narcissus, which for their beauty have since been cultivated as garden blossoms; clear springs bubbling from under the rocks, with pebbles that shine from the depths like silver and crystal; and in the distance the intense blue of the summer Mediterranean, stretching to the horizon—these not only frame his poems, as they do the pastoral existence of his shepherds and goatherds and reapers, but also furnish the source of inspiration on which the very existence of both depends.

Like their creator, his characters realize fully the aesthetic influences of their surroundings and draw on them constantly for inspiration when they engage in contests of song. Comatas and Lacon, rude though they are and realistically presented as goatherd and shepherd, yet select with the utmost care the spot possessing the greatest natural beauties and advantages before commencing their none too friendly contest:

"More sweetly will you sing, seated beneath this wild olive and this shady grove. Chill water trickles yonder; while here springs the grass, here is

¹ Cf. Croiset, V, 193.

spread a leafy couch, and here the locusts chatter."¹ "But I will not go yonder. Here are oak trees, here is galingale, here sweetly hum the bees about the hives. And there are two springs of cool water, while birds sing in the tree, and the shadow is in no way to be compared with that on your side, while from on high the pine tree showers her cones."²

Briefer and more general, but quite as idyllic is the description of the meeting of Daphnis, the idealized pastoral figure, and Damoetas:

Damoetas and Daphnis, the neatherd, once on a time, Aratus, drove their flock together into the same spot. Ruddy was the down on the cheek of one of them, and half-grown was the beard of the other. And on a well-curb they seated themselves in the hot noontide, and thus they sang.³

The favorite hour of shepherds and Theocritus alike is midday, when one rests in the shade, and when the laborer who continues at his task, or the traveler who still pursues his journey, may well expect to call forth the question, asked by Lycidas:

Simichidas, whither indeed are you dragging your feet through the noontide, when even the lizard is asleep on the wall, and the crested larks wing their flight no more afield?⁴

And only those who have never looked forward, through a hot morning's work in the fields to the brief hour of nooning, can fail to appreciate the wealth of lyric beauty, which the poet has realized and used for his artistic purposes with consummate skill, in that blessed time of rest and respite, when the world seems drowsy in the heat, and when through half-shut lids, with brain dormant and pulses all alive, one feels one's self in tune with the beating of the heart of things.

There are obvious limitations to such a treatment of nature, centered as it is in the purely pastoral poems about the more sensuous elements of the scene, which combine comfort with beauty. "If you will but come," Lacon calls to Comatas, "you shall tread sheep's fleeces and wool softer than sleep,"⁵ only to have Comatas retort by advertising the superior charms of his own hillock:

But, if you will only come hither, you shall tread feathery fern and

¹ Idyl V, 31-34.

² *Ibid.*, 45-49.

³ *Ibid.* VI, 1-4.

⁴ *Ibid.*, VII, 21-23. Translation partly borrowed from Andrew Lang.

⁵ *Ibid.*, V, 50-51.

blossoming thyme; and beneath you shall be spread the skins of she-goats, four times as soft as those of your lambs.¹

We cannot escape the feeling that these shepherds of the Golden Age require the adaptation of the surroundings to their creature comfort before they can give themselves to the denotement of the beauty about them.

Sweet is the voice of the heifer, sweet, her breath. And sweet it is to sleep beneath the open sky in summer by the stream of running water.²

Here is the same note of drowsiness, of drinking in the beneficence of nature through every pore in the body, and again it is heard:

I have a couch spread by the side of the cool water, and on it are laid the fair skins of white calves, which the south-west wind dashed down to me, as they were grazing on arbutus, from the brow of the cliff.³

Less purely sensuous and more reflective is the delightful passage,

But here, beneath this rock, shall I sing, while we watch our flocks together, holding thee in my arms, and gazing on the Sicilian sea.⁴

This mood of quiescence is akin to that of Tolstoi, when he said, "For a week I have lived in the open; I have not soiled my brain with thought, nor my paper with ink."

For such a point of view, nature has beauty only in her smiling moods. Storm and tempest would bring only discomfort or dread, and none of that awed delight in the sheer boundless power of wind and wave so characteristic of such Romanticists as Byron. Unlike Homer, the sea as Theocritus treats it is not the open ocean as a sailor knows it, the wine-dark deep, but the sea as one observes it from the shore. Only twice does he describe it from the point of view of those who go down to the sea in ships, in the account of the storm in the "Hymn to the Dioscuri," which is followed by this striking description of the ensuing calm:

And straightway the winds ceased, and there was a glistening calm on the face of the deep. The clouds dispersed in all directions, and the constellations of the Bears shone forth, and in their midst, the Ass's Manger, betokening that all was fair for sailing,⁵

¹ Idyl V, 55-57.

² *Ibid.*, VIII, 76-78.

³ *Ibid.*, IX, 9-11.

⁴ *Ibid.*, VIII, 55-56.

⁵ *Ibid.*, XXII, 19-22.

and again he uses a purely nautical figure in the story of Hylas, who fell headlong into the black water, as when a flaming star shoots straight into the sea, and a sailor shouts to his companions, "Hoist the sails swiftly, lads; the wind is fair for sailing."¹

Only in one other place does he use a figure so full of the grandeur of the ocean, in the account of the Argo, as she

sped and ran into deep Phasis, as an eagle over the mighty gulf of the sea² for in general his sea is that of a landsman. It means to him the "beautiful waves that softly splash,"³ the "violet water in which to wash a soiled potsherd;"⁴ it is the "sea, confined within a strait,"⁵ which floats up near the hut of the two old fishermen and keeps them awake at night with the sound of its surf. He hears it with their ears, he sees it from the rocks "where Olpis the fisherman watches for the schools of tunny,"⁶ and we feel that the appeal of Polyphemus to Galatea, to leave her home in the waters, may in some degree express Theocritus' own preference for the quieter charms of the land:

Let the grey sea roll against the strand. More pleasantly in this cave shalt thou pass the night; laurels are there on that side, and there the slender cypresses; dark ivy there is, and the vine with its sweet clusters of grapes, and a spring of chill water, which heavy-wooded Aetna sends to me, an ambrosial draught from its white snows. Who would choose to have the sea and its billows rather than these delights?⁷

Even as his rustics find the source of their joys in their flocks and in the world about them, so too they attribute grief to overcast nature in their moods of trouble and bereavement, and the elegy for Daphnis, beautiful and masterfully wrought as it is, is one long pathetic fallacy.

For him the jackals, him the wolves did lament; for him did even the lion of the thicket roar, when he was dead. . . . Many the kine about his feet, many the bulls, and many the heifers and the young steers which bellowed their lament.⁸

¹ Idyl XIII, 48-52.

² *Ibid.*, XIII, 23-24.

³ *Ibid.*, VI, 10-12.

⁴ *Ibid.*, XVI, 60-62.

⁵ *Ibid.*, XXI, 17-18.

⁶ *Ibid.*, III, 26.

⁷ *Ibid.*, XI, 42-48.

⁸ *Ibid.*, I, 71-75.

Nature is invoked to change the order of things, now that Daphnis is dead:

Now let brambles bring forth, now let thorns bear, violets, and the fair narcissus bloom on the boughs of the juniper. Let all things become their opposites, let the pine tree bring forth pears, since Daphnis is dead, and let the stag bring the hounds to bay, and let brown owls from the mountains sing against nightingales.¹

Conversely, nature is supposed to rejoice at the approach of the loved one:

"There does the ewe, there do the goats bear twins; there the bees fill full the hives, and oaks are loftier, where fair Milon sets his foot. But alas, if he depart, lean is the shepherd then, and lean the pastures." "Everywhere is spring, everywhere fresh pastures, the cow's udders are swollen with milk and the young are nourished, wheresoever lovely Nais wanders."²

There is nothing novel to us in the pathetic fallacy, all too familiar with it as we are in its increasingly pathetic and fallacious use by later Romanticism, but the invocation of opposites seems strained and unnatural, and we can only be glad that its use has not survived.

Flaws and limitations are inevitable in any medium of expression, and the pastoral is obviously no exception to this rule, nor is it an exception to the compensating one, that each form has its peculiar excellences. What Theocritus lacks in his treatment of nature of diffuseness and breadth of scope, he gains in intensity and concentration. The world as he depicts it is not that of Homer, for instance, with wide stretches of land and boundless vistas of sea and sky, but it has gained a new element, that of landscape in the modern sense. No poet before him—and few after—had such a feeling for trees, for the added loveliness to an already charming scene of a bit of woodland, a grove, or even a single tree, and nothing in his work is more memorable than his use of trees as setting the key of his landscapes. "Sweet is the rustling, and sweetly yonder pine, shepherd, whispers by the spring:"³ change the tree, and you change the whole character of the scene: "and above the fountain elms and poplars formed a shadowy glade, with their pale green leaves arching overhead as a

¹ Idyl V, 133-36.

² *Ibid.*, VIII, 45-48.

³ *Ibid.*, I, 1-2.

vault."¹ Or, pressing farther into "the manifold deeps of the forest"² with the Twin Brethren, one comes upon perhaps the most beautiful scene of all:

They found a never-ceasing fountain beneath the sheer cliff, filled with pure water, and the pebbles below gleamed like silver or crystal from the depths. Close at hand grew lofty firs, and white plane trees, and high-topped cypresses, and fragrant flowers, dear scene of toil for shaggy bees, such as bloom throughout the meadows when spring wanes.³

And only a poet with full appreciation of the beauty and suggestiveness of a single tree and with truly classical restraint could have written the lines about Helen in the "Epithalamium": Even as the crops spring up, the great glory of the ploughed land, or as is a cypress in a garden, . . . so is rose-hued Helen the glory of Lacedaemon."⁴

In Theocritus, too, do quiet countryside and pasture land come to their own. Unforgettable is the passage which describes the shepherds, who "along the Crannonian plain pastured beneath the sky innumerable flocks of the choicest sheep for the hospitable Creondae."⁵ It is in the contemplation of this kind of rich and peaceful country that he seems to find the deepest and most abiding delight and repose of spirit. "Depart to Ida, depart to Anchises," is the jeering command of Daphnis to Aphrodite; "there you will find oak trees, but here grows the galingale, and the bees boom pleasantly about the hives,"⁶ and to just such scenes his Muse turns in her most felicitous moments, where the unnumbered thousands of flocks fatten on the pasturage and bleat along the plain, and the kine as they return in herds to their stalls hasten the traveller on his twilight way. And may the fallow ground be broken for seed-time, while the cicada, watching the shepherds toiling in the sun, from aloft on the branches sounds his shrill note. May spiders spin their delicate webs over the arms of war, and may not so much as the name of the battle shout linger!⁷

His wide acquaintance with all the life of nature does much to make his work vivid and to lend it its springlike freshness. It is

¹ Idyl VII, 7-9.

² *Ibid.*, VIII, 49.

³ *Ibid.*, XXII, 37-43.

⁴ *Ibid.*, XVIII, 29-31.

⁵ *Ibid.*, XVI, 38-39.

⁶ *Ibid.*, I, 106-7.

⁷ *Ibid.*, XVI, 90-97.

as full of names as a birdbook or botany, but not only would it serve as a guide to the fauna and flora of Cos and Sicily, but also it places him in the forefront of the poets who have written of flowers. Each mountain dell has its blossoms, the "dark violet and the lettered hyacinth;"¹ the open fields have their "white lilies and soft poppies with scarlet petals,"² while cyclamen bloom on the river banks, and "round a spring, in a hollow, rushes grew thick, and dark swallow-wort, and pale maiden-hair, and blooming parsley, and deer-grass, spreading through the marshy land."³ So far removed is Theocritus' presentation of this bewildering array of flowers and plants from mere botanical erudition and the catalogue style, that reading his poems is like wandering afoot through the Elysian Fields and plucking their eternal blossoms, roses, anemones, and asphodel. No less delightful are the sights and sounds of bird and insect life; the lizard asleep on his wall in the noonday sun, the omnipresent cicada sounding his shrill note on the topmost twig, the "blunt-faced bees flying up from the meadow with honey from tender flowers,"⁴ or "with loud hum entering the cave, dipping through the ivy and the fern,"⁵ the "ring-dove brooding on her nest in the juniper thicket,"⁶ the "swallow flying swiftly back to gather fresh food, another morsel for her young beneath the eaves," the song of "larks and linnets, the moan of the turtle dove,"⁷—these lend his work its verisimilitude as well as its highly imaginative and sympathetic touch of wild life.

Perhaps nothing tests more thoroughly the extent to which a writer can enter into the ever changing moods of nature than his sensitiveness to the nuances of the passing seasons. Unluckily for the race of poets, though perhaps not so unfortunately for their readers, the year has had but four seasons since time began and all the things worth saying about them have been said, and supremely well said, long ago. And Theocritus is one of those who has spoken them most beautifully, nor was it any easier to be truly original, in the fine sense of the word, in the third century

¹ Idyl X, 28.

² *Ibid.*, XI, 56-57.

³ *Ibid.*, XIII, 39-42.

⁴ *Ibid.*, VII, 80-81.

⁵ *Ibid.*, III, 24-25.

⁶ *Ibid.*, V, 96-97.

⁷ *Ibid.*, VII, 57-58.

B.C., just because it was more possible for one to be unique. The full force of his imaginative power of creation, the exquisiteness of his feeling for nature, are revealed in his use of the seasons. His preference for the hot summer noon has been commented on, but quite as delightful and far more delicate is his love for "quick-coming spring," as much "sweeter than winter, as the apple is sweeter than the wild plum, as the ewe is deeper of fleece than the lamb she bore, . . . nay, by as much as the nightingale sings sweetest of all birds."¹ So, too, the maidens sing of Helen at her bridal, "As the rising dawn shows a countenance fairer than thine, O queenly Night, or as the spring, when winter slackens his hold, even so did golden Helen shine forth among us."² Again it is spring that makes his comparison forceful, when he rises to lyric heights, as he sings his love for poetry and the muses: "Cicada to cicada is dear, and ant to ant, and hawks to hawks, but to me the Muse and song. Of song may my whole dwelling be full, for not more sweet is sleep, nor sudden spring, nor blossoms to the bees, so dear to me are the Muses."³ But nothing in his work can surpass the superb Seventh Idyl, which has maintained its proud title of the "Queen of All Eclogues," and the whole mellow beauty of it is that of late summer and the early harvests. The poem is instinct with the reminiscent spirit, the memory of that stroll from the city, in the radiant harvest weather, with his good friends, and the delight of the walk, the beauty of the day, is summed up in the words, "Everything was redolent of the rich summertime, everything smelt of the time of the ripening of fruit."⁴ It might well be the voice of the poet who spent long years in the crowds and artificial, barbaric splendor of Alexandria, waiting for the emperor's patronage, speaking in the last lines of the idyl, "Ah that once again I might plant the great winnowing fan on the corn heap of Demeter, while she stands smiling by, holding in both hands sheaves of corn and poppies,"⁵ and this, in its purity, its artistic restraint, is the voice of the last full heir of the great Greek past and that of perhaps the first of the Romanticists.

¹ Idyl XII, 3.

² *Ibid.*, XVIII, 26-28.

³ *Ibid.*, IX, 31-35.

⁴ *Ibid.*, VII, 143.

⁵ *Ibid.*, 155-157.

ARCHAEOLOGY IN 1920-21

BY GEORGE H. CHASE
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In the archaeological world, the year 1920 witnessed further progress towards a return to pre-war conditions. Before the end of the year, all the foreign schools in Athens, except the Austrian, were once more open, although the German School had no students and all were hampered by the prevailing high prices and the fluctuations of foreign exchange. The British School was the only one that was able to undertake any extensive work of excavation. This was at Mycenae, where a campaign of several weeks, under the direction of Mr. Wace, led to several interesting discoveries.¹ The regions explored were especially the space between the Lion Gate and the Circle of Graves and the ruins of the palace on the top of the hill.

Between the Lion Gate and the Grave Circle, a large building which Schliemann partially excavated was completely cleared. This structure is peculiar in being built up to the city wall, and it presents a number of unusual features in long corridors, traces of two, and possibly three, stories, and a staircase lighted by a window. Schliemann records that he found here remains of grain, and his report is confirmed by the new examination, which produced carbonized remains of several grains, wheat, barley, and millet or vetches. These were stored, not in *pithoi*, as at Knossos and elsewhere in Crete, but in tall, tublike receptacles of unbaked clay, like the *kotselles* still used by the peasants of Argolis for storing their produce. The theory, therefore, that this was a royal granary seems well founded. Even more interesting was the discovery, underneath the floor of the central room of the building, of a shaft grave similar in character to those discovered by Schliemann and Stamatakis inside the Grave Circle. The contents had been removed in antiquity, presumably in Mycen-

¹ See the "Literary Supplement" to the *London Times* for June 24 and August 19, 1920. The excavations were continued in the spring of 1921, but I have seen no statement of the results.

aeon times, but some relics remained, including nineteen gold discs with rosette patterns, some half dozen beads of glass paste, two lead vessels, much crushed, and two pieces of worked ram's horn from a helmet. All this suggests a burial contemporary with those in the Circle, and its relation to the other graves is an interesting problem. It may, of course, have been found accidentally, when the foundations of the granary were being laid, and simply plundered. On the other hand, as Mr. Wace points out, its location suggests that round about the Royal Graves, as they were originally constructed, were others, presumably not royal in character. Like many other scholars, he believes that the circular wall of slabs was built to mark the site of the Royal Graves when the great wall of defense was constructed about the citadel, an event which he would date soon after 1400 B. C. At the same time, he argues, the contents of the other, non-royal graves were removed and placed inside the Circle. For this theory, several arguments can be advanced. Inside the circle, but outside the Shaft Graves, Schliemann and Stamatakis found the remains of eight skeletons, together with vases and ornaments similar to those in the graves; south of the Circle, Schliemann found several vases and some jewelry in what he believed to be a grave, though later archaeologists have generally denied that it was one; in this region, Tsountas found some disused graves; and under the floor of a house, south of the Circle, the English excavators discovered a grave of earlier date than the Shaft Graves.

This South House, as Mr. Wace calls it, presents several interesting features. Its stone walls are preserved to a height of five feet, and still show the positions of wooden ties set in the stone base to support an upper wall of crude brick; traces of a stairway point to the existence of an upper storey; and evidence for a flat roof appeared in many pieces of cement with a thick backing of clay, still showing the impression of leaves from the branches on which the clay was laid.

The further examination of the ruins on the summit of the hill also yielded interesting results. The palace was found to have been built in terraces, with at least two floor-levels, and so to be more closely analogous to the Cretan palaces than has been believed.

Examination of the levels below the pavement of the courtyard brought to light many fragments of what Mr. Wace calls Middle Helladic pottery, dating between 2000 and 1600 B. C.,¹ showing that the site was occupied long before the building of the present palace, which, to judge from the pottery found in it, dates from about 1400-1200 B. C.

Finally, the Treasury of Atreus was subjected to a very careful investigation, in the hope of throwing some light on its date. One stone of the threshold was lifted, and under it was found a deposit of gold leaf, a few beads of faience, cornelian, or paste, some bronze nails, fragments of ivory, and part of a painted vase of typical late Mycenaean style. Similar fragments came to light in the foundations of the southern entrance wall of the tomb, pointing to 1400-1200 B. C. as the date of the building.

The conclusions which Mr. Wace draws from the evidence of the new excavations are as follows. The first settlement on the hill may be dated in the Early Helladic period. In the Middle Helladic period, Mycenae was already a flourishing city, and the earliest interments in the Shaft Graves are those of the last rulers of this time. In the first phase of the Late Helladic period (about 1600-1400 B. C.), Mycenae was evidently a very rich and flourishing state, as is shown by the contents of the later Shaft Graves. It was still unfortified, and in this regard presents interesting analogies with Knossos and the other Cretan cities. In the later phase of the Late Helladic period, the Mycenaean age *par excellence* (about 1400-1200), the great walls were built, together with the Grave Circle and the existing palace, and the whole city appears to have been replanned and rebuilt. The Treasury of Atreus and the other beehive tombs are graves of the dynasts of this time, who may well be the Atridae of the Homeric tradition.

¹ Mr. Wace and Dr. Blegen have worked out a system of classification for the pottery of the mainland during the bronze age. They distinguish three main periods, Early Helladic (about 2500-2000), Middle Helladic (about 2000-1600), and Late Helladic (about 1600-1100), each with subdivisions. A brief account of the system is published in the *Annual of the British School in Athens*, XXII, 175 ff., and it is worked out in more detail in Dr. Blegen's book, *Korakou: a Prehistoric Site near Corinth*, soon to be published by the American School at Athens.

These conclusions, naturally, have not been accepted in all quarters. Several of them are attacked by Sir Arthur Evans.¹ He objects especially to the dating of the palace later than the Shaft Graves and to the late date assigned to the beehive tombs. For him, all are roughly contemporary, assignable to the Middle Minoan III and Late Minoan I periods, about 1700–1500 B. C., and the forms of the palace architecture and the contents of the Shaft Graves point definitely to Crete, suggesting an invasion from Crete and a race of Minoan dynasts at Mycenae. Here, then, we have the beginnings of a controversy, of which we shall doubtless hear more as the English excavations are continued.

The American School undertook no excavation in 1920, but in the spring of 1921, a fund contributed by friends of the School made possible the partial clearing of a prehistoric settlement at Zygouries. This is a low mound near the village of Hagios Vasilios, about halfway between Corinth and Mycenae, where Dr. Blegen had noticed vase fragments and other indications of occupation during the bronze age. Remains of all three Helladic periods were brought to light. Especially important are numerous foundation walls of houses of the Early Helladic age. These exhibit considerable variety in plan, but all seem to include a square chamber, quite different in scheme from the long, rectangular *megaron* of Mycenaean days. Among the small objects from this level are a small terracotta figurine representing a woman, a button-seal of terracotta, and a fine bronze dagger, which are the first objects of their kind to be found on the mainland. From the Late Helladic period, the most noteworthy discovery was a potter's workshop. Two rooms, connected by a doorway, were cleared, and were found to be filled with vases, many of them standing in high stacks. All were of Late Helladic style and quite unused. Among them were five large, deep craters, three very large and nine smaller stirrup vases, more than 275 unpainted deep bowls for cooking, about 75 diminutive saucers, 20 small jars, some 40 painted cylixes, as well as ladles, cups, jugs, and coarse pots in smaller quantities. Although the

¹ In a letter to the *Times*, published in the "Literary Supplement" for July 15, 1921.

building had been destroyed by fire, many of the vases were unbroken. It is expected that the work at Zygouries will be continued next spring, if funds can be raised to defray the expense.

In the not too distant future, it is hoped that the School will have a regular income for purposes of excavation. The Carnegie Corporation has made a grant of \$100,000 for the endowment of the School, on condition that before July 1, 1925, an additional sum of \$150,000 be raised. The Trustees and the Managing Committee feel sure that they can meet this condition, but they will need the active support of all who are interested in the School and its work.

Among the undertakings of the Greeks, one of the most interesting is the exploration of the site called Marmara on Mount Oeta. Here were found remains of a great altar, with quantities of ashes and broken offerings damaged by fire, showing that the altar had been in use from the sixth century to Roman times. Inscriptions on many of the fragments of vases show that they were dedicated to Heracles, and two small statuettes of the hero and a good-sized club in bronze were found. All this makes it clear that the altar was dedicated to the worship of Heracles and suggests that it marked the spot where he was believed to have built a pyre and met his death to escape the tortures of the robe of Nessus. Nearby was found the lower part of a Doric temple, which may be the temple of Athena on Mount Oeta mentioned by Pausanias (X. 22. 1).

At Epidaurus, the Greeks have continued at intervals the work on the sanctuary of Asclepius begun in 1881. A brief account of recent discoveries is given by Mr. Cavvadias in the first number of a new Athenian review, *L'Acropole*. This covers the years 1916 and 1918, when a considerable area near the Propylaea was explored. Among the buildings uncovered, the most important is a basilica of Roman date, associated with a colonnaded market-place, and a smaller structure, which Mr. Cavvadias interprets as a Roman villa. In both these buildings were very beautiful and well-preserved mosaic floors. Among the inscriptions found are several which relate to the Achaean League. One, which Mr. Cavvadias dates 223 B. C., records amendments

to the constitution of the League incident to the admission of the Macedonians and their allies; another gives the text of a treaty made with the Epidaurians when Epidaurus was admitted (242 B. C.); and a third contains a list of the *nomographoi* of the League.

From Pagasae in Thessaly, the discovery of a Mycenaean palace in a good state of preservation is reported, but I have seen no more than the mere statement of fact.

Among interesting new undertakings is the proposal of the town of Chios to restore, at the expense of the community, the great Altar of the Chians at Delphi, a monument of the fifth century, B. C. This proposal, to quote a Greek journalist, proves that "modern Chios is a pious heir of ancient Chios. But recently freed from the yoke of slavery, she takes thought for the fame of her glorious ancestors."

In Rome, the most striking discovery that I have noted is that of a large underground tomb near the Viale Manzoni, between the Via di Porta Maggiore and the Via di Santa Croce in Gerusalemme. This was found by chance, when workmen engaged in laying foundations for a garage came upon the vault of an underground room, elaborately decorated with paintings. Careful excavations carried out by government officials showed that the room measured some 4.43 by 4.93 meters and was connected by stairways with several smaller built chambers and with galleries hewn out of the rock. Numerous arched niches prove that the whole was used as a tomb, and an inscription in the mosaic floor of the larger chamber shows that it was built by a certain Aurelius Felicissimus for his brothers and fellow freedmen. Although the tomb was plundered, apparently in ancient times, the frescoes of the large room are remarkably well preserved. The walls were decorated with twelve standing male figures from 1.04 to 1.13 meters tall, one of which was afterwards destroyed but the cutting through of a doorway. All are dressed in white tunics with red borders, over which are white cloaks draped in various ways. Some hold scrolls in their hands, others have one arm extended, as if they were addressing an audience. The faces suggest portraits. Above these figures are several extended com-

positions in friezes or lunettes. In one of the friezes, Ulysses converses with Penelope, who stands by her loom, in the presence of several men, who are perhaps to be interpreted as some of the suitors; in another is represented a city, near the gate of which a man on a prancing horse, followed by a crowd of people, is met by a procession of citizens. In one of the lunettes, the walls of a city fill the background and in the foreground are rustic villas and groups of feeding animals; in another, there are similar groups of animals and above them a bearded man reading from an open roll. Even the ceiling is decorated with figures in medallions or in rectangular frames. Among these are four examples of a youthful figure carrying a lamb on his shoulders, recalling the representations of the "Good Shepherd" which are common in the Catacombs. All these paintings may reasonably be assigned to the second half of the second century after Christ, the date suggested by the name of the builder, and the galleries and the smaller chambers, one of which contains some paintings, are probably not later than the first half of the third century. Dr. Bendinelli, who first published the results of the excavation,¹ is inclined to argue that the hypogaeum was built for the members of a "Christian, but heretic" community, basing his belief on the figures of the "Good Shepherd" and the possibility that the twelve male figures represent the Twelve Apostles. But the early date and the pagan character of the rest of the decoration make such a theory difficult, and it is most probable that the tomb is purely pagan. The paintings, in any case, are among the most important frescoes discovered in Rome.

At Tivoli, excavations near the Cathedral brought to light the ruins of a rectangular hall, built by a certain Varenus Diphilus, a freedman. It had an apse at one end, in which was found the base for a statue, inscribed *pro salute et reditu Caesaris Augusti*. In front of this were fragments of a seated statue, including the head, but since the features are not very similar to those of Augustus, it seems likely that here, as in so many other cases,

¹ His official report, with many illustrations, appears in the *Notizie degli Scavi*, 1920, 123-141, and a brief account, with three excellent figures, in *Art and Archaeology* for April, 1921 (Vol. XI, 169-172).

the original head was replaced by the head of a later emperor. In the famous villa of Hadrian, the ruins near the Stadium, to the east of the space called the Poikile, have been shown by investigation to belong to a bath, as had been conjectured. (They are called a "Temple of Venus and Diana" on old plans). Three rooms with hypocausts have been uncovered, including a large, circular apartment with a domed roof, as well as parts of a *frigidarium*.

From Ostia, the latest reports record work on a group of ruins between the Via Decumana and the storehouses, on a block of buildings west of the temple of Vulcan, and in the quarter north of the Porta Romana. In the first of these regions were found the walls of a series of shops opening on the Via Decumana, each with a small room behind it. These give evidence of numerous minor rearrangements, and finally of a gradual remodelling of several of the rooms in the rear into a form which resembles a basilica and was probably used as a church by an early Christian community. In its final form, it included a nave, with three divisions, and two apses. Curiously enough, the inscriptions and the sculptures found in clearing this structure were almost all pagan and seem to come from filling earth dumped in this locality after the building was in ruins, or perhaps from upper stories. The most interesting of the sculptures is a colossal group in Parian marble, of which almost every fragment was recovered. It represents Commodus and Crispina as Mars and Venus. The type of the group is one which is familiar in several late Roman examples, made by combining replicas of the Borghese Ares and the Aphrodite of Melos. The head of the female figure, however, is not the original one, and the male head, which is now beardless, shows clearly that it was formerly bearded. Apparently, therefore, the group originally represented some earlier Imperial pair, probably Marcus Aurelius and Faustina.

To the west of the temple of Vulcan, the principal discoveries were walls of three houses, apparently of the "apartment house" type now so familiar at this site, and the remains of a temple, resting on the ruins of two earlier temples. In its latest form, this consisted of a hall, with a long, low platform on the side opposite

the entrance, and several pedestals for statues around it. The plan is similar to that of the sanctuary of the Imperial family in the barracks of the *vigiles*, and many fragments of official records of Augustales were found in the neighborhood, so that the temple is believed to have been an Augusteum.

The excavations near the Porta Romana revealed the fact that various structures were built close up to the wall, both inside and outside, a proof that this was not a real wall of defense, at least in the later centuries of the city's history. Of the small objects found here, the most interesting is an altar, with an inscription of which the greater part could be made out, in spite of the fact that an attempt had been made to chisel out the letters. It runs: *Aram Nymphis Sanctis Amnion Aug(ustorum) n(ostro-rum) ser(vus) liberatus numine earum gravi infirmitate,¹ fecit dicavitque . . . idus J[an?]* Anullino iterum et Frontone co(n)s(ulibus). The date, which is the year 199 A. D., shows that the Augusti mentioned as the masters of Amnion are Septimius Severus and Caracalla. The nature of the *gravis infirmitas* is suggested by a relief crudely carved near the bottom of the altar, representing a dog running to right, and behind it a man who has been thrown down and raises both arms in supplication. Presumably it was hydrophobia (or the fear of it) from which the Nymphs, goddesses of springs and healing waters, "freed" Amnion.

At Arezzo, investigations begun in 1916 and continued in 1918, to discover, if possible, remains of the ancient town walls of brick mentioned by Vitruvius (II. 8.9) and Pliny (*N.H.* XXXV. 173) have now been made the subject of a detailed report.² A section of the wall, 10.50 meters long, 4.50 thick, and 1.30 high, was finally found near the Via di Catona, a short distance north of the modern city, on the slope of the hill below the Cathedral. It is built of bricks only slightly baked and bright red in color, measuring in Roman feet $1\frac{1}{2}$ by 1 by $\frac{1}{2}$. The many fragments of Etrusco-Campanian vases found in the stratum below the wall and also under single scattered bricks suggests that its existence covers the period when these vases were in vogue, that is, from the

¹ I omit two lines of which only a few letters could be made out.

² *Not. Scav.* 1920, 167-215.

end of the fourth century to the early years of the first century, B. C., and the absence throughout the excavated area of fragments of the characteristic red Arretine pottery, which began to be manufactured about the middle of the first century, B. C., points in the same direction. Very probably the wall was dismantled by Sulla's troops in 81 B. C. It is interesting, too, that in dimensions the bricks agree very closely with those which Vitruvius and Pliny called Lydian, implying that this type was derived from the East. Among the small objects found were numerous architectural pieces, including fragments of stone columns and capitals, bits of painted wall-plaster, pieces of mosaic pavement, and many architectural terracottas. Some of these show traces of burning, and the whole mass apparently came from a number of different buildings. Among the terracottas are several fine heads and other fragments of well-modelled figures, datable on grounds of style to the third and the second centuries, B. C.

Finally, at Cyrene, the excavation of the "temple of Apollo" has been carried further. The present building is of Roman construction, but underneath it parts of the original Greek temple of the fifth century have been found. Nearby, other smaller shrines have been uncovered. One contained a seated statue of Apollo Citharoedus, another was a temple of oriental divinities. In the latter were some good sculptures, including a colored statuette (possibly a figure of Atargatis), dressed in a green tunic and a red cloak, with hair and eyes gilded. In the Agora, the temple of Zeus, identified by a standing statue of the god, has been completely cleared. And the Tabularium, or Record Office, with niches in the walls and inscriptions recording dedications by *νομοφύλακες* has been found.

THE COÖRDINATION OF LATIN WITH FIRST-YEAR ALGEBRA

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We may believe fully in the cultural and disciplinary values of Latin, and be also in thorough sympathy with the tendency to make Latin of direct help in the use and understanding of English. Because of such a sympathy I have long taught in Latin classes the derivation and meaning of English words, and of late with increasing emphasis.

Experience shows that practically all pupils need instruction in the method of using the dictionary to determine etymology, and that many first-year pupils require definite guidance of an elementary kind. To illustrate this last statement, let me give two extreme cases. A boy was asked to find derivatives from *vir*. He presented English words containing the syllable *man*, such as *man*, *manage*, etc. A girl presented a set of English words all having the same meaning as the Latin word she was handling, without regard to their different etymologies.

I have found that the best results are secured, not by occasionally giving a number of Latin words to all the pupils in the class, but by a daily assignment of one word to one pupil, with the direction that he place on the board before the class period all the English derivatives he can find along with the definition of each. The teacher can correct, add to or subtract from the pupil's list, explaining the connection with the Latin original where this is not clear, and indicating the common words which all must copy into their notebooks, and for which all will be held responsible.

Such etymology work has at least four good results. (1) It makes the Latin teacher a learner with his pupils, and continually surprises him by revealing how little he really knows about the derivation of words. He finds it exhilarating to discover the etymology of such a word as *umpire*, or the difference in origin of the second syllables in *reserve* and *deserve*. (2) It interests the

Latin students and the teachers of other subjects, and makes them see one practical value of Latin. (3) It shows the great debt our language owes to Latin. (4) It enables the Latin teacher to make the first-year work more valuable to those who go no farther. My experience shows that etymology work more than pays for the time it takes, both in direct result and in the interest it creates.

This paper is the record of an attempt to coördinate first-year Latin with first-year algebra. It gives also some conclusions which may be drawn from the attempt. Work has already been begun on the coördination of Latin with first-year subjects other than algebra, such as general science, music, drawing, gymnasium, woodwork, and English.

Coördination may be secured in other ways, but the aim of this paper is to show how, and to what extent, the nomenclature of algebra may be taught in Latin classes, especially in those of the first year. The method is to tabulate in alphabetical order, the technical and semi-technical words of algebra. The words are those found in the index of Wells and Hart's *First Year Algebra*, 1912. To these have been added numerous other words occurring in the preface, introduction, and scattered through the pages of the text-book. It may be said, in passing, that in the case of some subjects, such as music, drawing and cooking, the teachers of those subjects have been good enough to furnish a list, to which additions have been made as it seemed advisable.

After this tabulation of the nomenclature of algebra, the etymology of each word was ascertained or verified. The words were then arranged and counted in two groups; first, those ultimately from Latin, including the hybrids coming from both Latin and Greek; second, those ultimately from other languages. The last step was to determine in what semester of high-school Latin each word might first be taught. Here it was necessary to assume exact uniformity in teaching, where only substantial agreement exists. For first-year Latin the stems found in the special vocabularies of D'Ooge's *Latin for Beginners* served as a basis. In second-year Latin, it was assumed that the *Helvetian* campaign was read the first semester, and books 2, 3 and 4 of the *Gallic War*, during the second semester.

In following this method two things became evident. (1) That words must be, and should be taught from the nearest approach. To illustrate. To teach the derivation of *solution*, we must not wait for *solutio*, we must teach it from *solvere*. To teach the derivation of *solve*, we must not wait for the ultimate *se+luere*; we must use the nearer *solvere*. To teach the derivation of *result* we must not wait for *resultare*, or even *resilire*, we must use the first compound of *salire* that occurs. To teach the derivation of *brace* we may use the Latin *bracchium*, even though the Greek *brachion* gives the ultimate derivation. (2) The second thing to become evident is this. The teaching should not be of too scholarly a character, nor yet too inexact. We may rest content with tracing *power* to *posse*, without giving the intermediate step of Late Latin *potere*. We should not mention the assumed form *similaris*, but show the origin of *similar* in *similis*. We need not say that *monomial*, *trinomial*, and *polynomial* were formed in imitation of *binomial*; but we should show that *binomial* is a mistaken form of *binominal*. We should point out cognates whenever the helpfulness of such a course seems to justify it; but cognates should never be confused with derivatives.

The subjoined list contains 156 words. To obtain this number, two or more English words which come from the same Latin source, have been counted as one. If every word were counted, the grand total would reach 193 instead of 156. In this way, *multiple*, *multiply*, *multiplier*, *multiplicand* and *multiplication*, have all together counted as one. So with *add*, *subtract*, *divide*, and related English words. So with twenty or more pairs, such as *equal* and *equation*, *letter* and *literal*, *miscellaneous* and *mixed*. So with such words as *determinate* and *indeterminate*, where the difference lies only in the negative prefix.

On the other hand, the words in other groups have been counted separately; *angle*, *triangle*, *rectangle*; *monomial*, *binomial*, *trinomial*, *polynomial*; *factor* and *coefficient*; *ordinate* and *coördinate*; *ascending* and *descending*; *similar* and *dissimilar*; *complementary* and *supplementary*; all these because of a difference in the prefix. *Minus* and *minuend*, *complex* and *complicate*, are distinguished because each pair comes from different, though

related, Latin words. *Parallelogram* adds a new root to that in the word *parallel*.

Of these 156 words, or groups of words, 128 are from Latin, and three are from Latin and Greek, a total of 131, or 84%. Seventeen are from Greek through Latin; two directly from Greek, and one each from Scandinavian and Old High German. Two are ultimately from Arabic, and one each from Persian and Celtic. Every one of the 37 words not counted is of classical origin.

Of the 131 words, for the teaching of which the Latin teacher might hold himself responsible, 27 can be associated with the regular teaching in the first semester; 46 in the second semester; 17 in the third; 14 in the fourth; and 13 in the third year, a total of 117. The other fourteen can not be taught at all in the first three years of Latin, provided we do not go beyond the usual vocabularies of those years. The algebra pupil must know the meaning of these 131 words during his first year in high school; in the case of most of the words, during his first semester. The Latin teacher cannot economically throw light on more than 20.6% during the first semester, nor on more than 55.7%, all told, during the whole of the first year.

Some general conclusions may be drawn from this attempt to coördinate Latin and algebra. Whether they apply in the case of subjects other than algebra, remains to be seen. (1) Practically the whole nomenclature of algebra is Latin or Greek in origin, 96.2% of the 156 words, 97% of the 193 words. (2) French is the most useful of the modern languages. Of the 156 words, 96 come through the French. (3) Comparatively few words can be taught economically, in first-year Latin with our present textbooks, at best 56%. Yet it is worth while to teach these. (4) To avoid adverse criticism, it is best to give definite information to the mathematics teachers, as to what assistance can be expected from Latin teachers. (5) The comparatively low percentage of Latin words which can be taught in first-year Latin, does not *necessarily* mean that our first-year books are at fault, and that these should have their vocabulary lists revised. It may well be argued that in the etymology teaching of the first year, emphasis

should be laid on the words in the Latin vocabularies which furnish numerous English derivatives in common use, as well as on a few prefixes and suffixes. What seems most urgently needed is the determination of Latin stems appearing most frequently in common English words, and the insertion of these stems in first-year books.

THE LIST

Words of non-Latin origin.

| | |
|-----------------------|-------------------------------|
| 1. algebra | Low L. — Arabic |
| 2. zero | Fr. — Ital. — Low L. — Arabic |
| 3. check | Fr. — Arabic — Persian |
| 4. bracket | Fr. — Span. — L. — Celtic |
| 5. root | Scandinavian |
| 6. standard | Old High German |
| 7. pi | Greek |
| 8. parenthesis | Greek |
| 9. arithmetic | Fr. — L. — Greek |
| 10. base | same |
| 11. brace | " |
| 12. cube | " |
| 13. geometry — trical | Fr. — L. — Greek |
| 14. graph — ical | same |
| 15. horizontal | " |
| 16. hypotenuse | " |
| 17. mathematics | " |
| 18. method | " |
| 19. parallel | " |
| 20. parallelogram | " |
| 21. period | " |
| 22. problem | " |
| 23. pyramid | " |
| 24. symbol | " |
| 25. topic | " |

Words of Latin origin.

Explanation.

A dash, —, means "derived from."

L = Latin

F = French

P.P. = perfect participle

Pr.P. = present participle

Ger. = gerundive

1 b is the first semester of high school; 1 a, the second; 2 b, the third;

2 a, the fourth; 3, the third year.

Derivation is taught from the Latin word in the column headed "When Taught;" when there is no such entry, from the last word in the column headed "Derivation."

The numbers at the extreme right of each line refer to the lessons in D'Ooge, in the case of 1 b and 1 a words, and to the book and chapter of the Gallic War in the case of 2 b and 2 a words.

| <i>Word</i> | <i>Derivation</i> | <i>When Taught</i> | |
|----------------------|---|--------------------|------|
| 1. abscissa | L p.p. of abscondere | 2a scindere | 3:5 |
| 2. absolute | L p.p. of absolvere | 2a solvere | 4:23 |
| 3. add-end-ition | L addere | 1b dare | 5 |
| 4. alter-nate-nation | L p.p. of alternare—alternus— alter | 1b | 16 |
| 5. altitude | F — L altitudo—altus | 1b | 8 |
| 6. amount | F — L ad montem | 1a | 44 |
| 7. angle | F — L angulus | 3 and in | 5:13 |
| 8. antecedent | L pr.p. of antecedere | 1b discedere | 30 |
| 9. applied | F — L applicare | | 6:27 |
| 10. approximate | L p.p. of approximare | 1b proximus | 22 |
| 11. area | L area | | |
| 12. ascending | L ascendere | 2b | 1:21 |
| 13. axis | L axis | | |
| 14. balance | F — L bilanx — bi + lanx | | |
| 15. binomial | L Late L. binomius — bi + nomen | la nomen | 51 |
| 16. cancel | F — L Low L cancellare — cancellus | | |
| 17. circle | F — L circulus — circus | la circum | 60 |
| 18. circumference | L circumferentia — pr.p. of circumferre | la ferre | 73 |
| 19. clear | F — L clarus | 1b | 8 |
| 20. coefficient | L co + pr.p. of efficere | 1b facere | 26 |
| 21. column | L columna; allied to collis | la collis | 44 |
| 22. combine | L combinare — com — + bini | la bini | 59 |
| 23. comparison | F — L comparatio—comparare — com — + par | la par | 45 |
| 24. complement-ary | L complementum — complere | 1b plenus | 32 |
| 25. complex | L p.p. of complecti — com — + plectere | 2b complecti | 1:20 |
| 26. complicate | L p.p. of complicare — com — + plicare | | |
| 27. composition | F — L compositio — componere | 1b ponere | 37 |
| 28. common | F — L communis | 2a | 2:4 |
| 29. commutative | L commutare — com — + mutare | 2b | 1:23 |
| 30. condition-al | F — L conditio — con — + dic — (show) | 2b conditio | 1:28 |
| 31. consequent | L pr.p. of consequi | 1a | 60 |
| 32. coördinate | L co — + p.p. of ordinare — ordo | 1a | 40 |
| 33. degree | F — L de + gradus | 3 | 1:11 |

| | | | |
|---------------------|---|-------------------|------|
| 34. denominator | L denominare | 1a nominare | 79 |
| 35. derive | F — L derivare — de + rivus | 2 | |
| 36. descending | F — L descendere — de + scandere | 2b ascendere | 1:21 |
| 37. difference | F — L differentia — pr.p. of differre | 1a ferre | 73 |
| 38. digit | L digitus | 2a | 3:13 |
| 39. dissimilar | F — L dissimilis | 1a | 54 |
| 40. divide-nd | | | |
| divisor, division | L dividere | 2b | 1:1 |
| 41. eliminate-tion | L p.p. of eliminare—ex + limen | | |
| 42. equal, equation | L aequalis and aequatio, both from aequus | 1a aequus | 57 |
| 43. equivalent | F — L pr.p. of aequivalere — aequus + valere | 1a both | 57 |
| 44. example | F — L exemplum — eximere | 2b exemplum | 1:8 |
| 45. exponent | L pr.p. of exponere | 1b ponere | 37 |
| 46. express-ion | F — L p.p. of exprimere | 1a premere | 59 |
| 47. extreme | F — L extremus | 1a | 55 |
| 48. factor | L factor — facere | 1b | 26 |
| 49. formula | L formula — forma | 1b | 20 |
| 50. fraction-al | F — L fractio—frangere | 2a | 4:29 |
| 51. fulcrum | L fulcrum—fulcire | | |
| 52. fundamental | F — L fundamentum — fundare | 3 | |
| 53. identity | F — L Late L identitas — idem | 1a | 50 |
| 54. imagin-e-ary | F — L imaginari — imago | 3 | 3:5 |
| 55. in-consistent | L in + pr.p. of consistere | 2b | 1:13 |
| 56. in-dependent | L in + pr.p. of dependere | 2b impendere | 1:6 |
| 57. in-determinate | L in + p.p. of determinare— terminus | 3 | |
| 58. index | L index. Allied to indicare | 3 | |
| 59. indicate | L p.p. of indicare | 2 See "condition" | |
| 60. inte-ger-gral | L integer — in + tangere | 2a integer | 3:4 |
| 61. interest | F — L interest | 1a | 73 |
| 62. introduction | F — L introductio — introducere | 1b ducere | 23 |
| 63. inver-sely-sion | F — L p.p. of invertere | 1a vertere | 47 |
| 64. jointly | F — L iungere | 2b | 1:8 |
| 65. letter, literal | F — L litteralis and littera | 1a littera | 49 |
| 66. lever | F — L levator — levare — levis | 2a levis | 2:10 |
| 67. linear | L linearis — linea — linum | 2a linum | 3:13 |
| 68. mean | F — L medianus — medius | 1a | 53 |
| 69. member | F — L membrum | 2a | 4:24 |

| | | |
|---|--|----------------------------------|
| 70. minuend | L ger. of minuire | (1a minus 55 (2b minuere 1:20 |
| 71. minus | L minus | 1a 55 |
| 72. miscellaneous, mixed) | L(miscellaneous—miscere (p.p. of miscere | 3 |
| 73. monomial | L and Gr. monos + nomen | 1a 51 |
| 74. multi-ple-ply-plier) multipli-cand-cation) | L and (multiplicare—multiplex F—L (multus + —plex—plicare 1b multus | 12 |
| 75. negative | F — L negativus — negare | 1a 72 |
| 76. number | F — L numerus | 1b 17 |
| 77. numerator | L numerator—numerare — numerus | 1b 17 |
| 78. operation | F — L operatio — operari — opera | 1a opus 41 1b ponere 37 |
| 79. opposite | F — L p.p. of opponere | 1a 40 |
| 80. ordinate | F — L p.p. of ordinare — ordo | 1a 60 |
| 81. original | F — L origo — oriri | 1a 60 |
| 82. partial | F — L Late L partialis — pars | 1a 50 |
| 83. percentage | L per centum | 1a centum 58 |
| 84. plus | L plus | 1a 55 |
| 85. polynomial | F — L and Gr. poly + nomen | 1a nomen 51 |
| 86. positive | F — L positivus — p.p. of ponere | 1b 37 |
| 87. power | F — L 8th century potere = posse | 1b 37 |
| 88. preface | F — L praefatio ^s — praefari | 3 fateri |
| 89. prefix | F — L p.p. of praefigere | 3 figere |
| 90. prime | F — L prima (hora) — primus | 1a 48 |
| 91. process | F — L processus — procedere | 1b discedere 30 |
| 92. product | L p.p. of producere | 1b ducere 23 |
| 93. properties | F — L proprietas — proprius | 3 1:5 |
| 94. proportion-al | F — L proportio — pro + portio, allied to pars | 1a 50 |
| 95. pure | F — L purus | 3 |
| 96. quadratic | L p.p. of quadrare — quadrus, allied to quattuor | 1a 58 |
| 97. quantity | F — L quantitas — quantus | 2b 1:17 |
| 98. quotient | L or F—L quotiens — quot | 2b 1:29 |
| 99. radical | F — L radix. Cognate with "root." | |
| 100. ratio | L ratio. cf. p.p. of reri | 2b ratio 1:28 |
| 101. rectangle | F — L rectangulus — rectus + angulus | (3 recta 1:9 (See "angle" |
| 102. reduce, reduction | L reducere | 1b ducere 23 |
| 103. relation | F — L relatio — referre | 1a ferre 73 |

| | | | |
|-----------------------------------|--|------------------------------|----------|
| 104. remainder | F — L remanere | 1a manere | 52 |
| 105. represent | F — L repraesentare — praesens | 2b praesentia | 1:15 |
| 106. result | F — L resultare — resilire — re + salire | 1a desilire | 52 |
| 107. satisfy | F — L Late L satisfacere — satisfacere | 1a satis (1b facere) | 52 26 |
| 108. select | L p.p. of seligere — se — + legere | 2a colligere | 3:6 |
| 109. sign | F — L signum | 1a | 45 |
| 110. similar | F — L similis (as if from similaris) | 1a | 54 |
| 111. simplify | F — L simplex + —ficare — facere | (1b facere (3 simpliciter | 26 |
| 112. simultaneous | L Late L simultaneus — simul | 2b | 1:19 |
| 113. solve, solution | L and F — L solvere | 2a | 4:23 |
| 114. special | F — L specialis — species | 2a | 2:31 |
| 115. squar-e-ing | F — L quadrare — quadrus, related to quattuor | 1a | 58 |
| 116. substitute | F — L p.p. of substitutus— sub + statuere | 1a | 56 |
| 117. subtract-ion) subtrahend) | L p.p. and ger. of subtrahere | 1a trahere | 57 |
| 118. sum | F — L summa — summus | 1b | 39 |
| 119. summary | F — L summarium — summa — summus | 1b | 39 |
| 120. supplement-ary | F — L supplementum — supplere | 1b plenus | 32 |
| 121. surd | L surdus | | |
| 122. term | F — L terminus | 3 | |
| 123. transpose | F — L and Gr. trans + Late L pausa | | |
| 124. triangle | F — L triangulum — tri — + angulus | (1a tres (See "angle" | 58 |
| 125. trinomial | L tri — + nomen | (1a tres (1a nomen | 58 51 |
| 126. unit | F — L unitas — unus | 1b | 16 |
| 127. use | F — L usus (n) related to p.p. of uti | 2b uti | 1:5 |
| 128. value | F — L valere | 1a | 57 |
| 129. varia-ble-tion | F — L variabilis and variatio — variare — varius | 2a | 2:22 |
| 130. vertical | F — L verticalis — vertex | | |
| 131. vinculum | L vinculum — vincere | 2b vinculum | 1:4 |

WHAT HIGH SCHOOL LATIN FURNISHES TO COLLEGE PREPARATION IN ENGLISH

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I can perhaps put myself more easily into the attitude of a High School student of Latin and of English than can some of my contemporaries because of a rather recent experience in getting acquainted, through four years, with another ancient language, Greek. There is very present with me the delight and illumination of that experience; and something of the same sort should be, I suppose, making due allowance for the difference for experience and perspective, the harvest of the preparatory school student from his four years study of Latin. One element in that result surely should be the light it throws on his English work.

In the first place, a great service to English preparation for college which Latin can perform is an architectural sense: a perception of the structural beauty of a great language, a vivid, constantly growing appreciation of the exquisiteness of adaptation marking a well-wrought Latin sentence, which shall make him growingly impatient of hurried or shabby workmanship. Indeed, by virtue of its very foreignness, the perfect passage from Cicero or from Vergil may, in a very peculiar sense, become the touchstone, for the student, of taste in writing. Such a passage stands bright and clear, far above the shifting tides of fashion or whim, to be judged, necessarily, by its own standards; stands unblurred in its clarity of word association, in its stateliness of word sequence, by the shiftlessness and slovenliness of current colloquial speech. Intimate the student may grow, in a sense, with the graceful intricacies of this perfect passage; yet out of that intimacy can never rise, because of its very "differentness," any obscuring of it by the filming familiarity of everyday intercourse. I have gone around two weeks now with a sentence of Sallust's running through my brain. "*Erat, inter ingentis solitudines, oppidum magnum atque valens, nomine Capsa, cuius conditor Hercules Libys memorabatur.*" And the city that blossoms for me in the desert out of the mists of ancient legend has lost, by

repetition of the sentence giving birth to it, none of its remote magical qualities; nor, because probably of my Anglo-Saxon inheritance of a different association of thought and therefore of word order, has the exquisite unfolding of the sentence, phrase by phrase, word by word, lost any jot of its vividness. To furnish, then, the students mind with unblurred illustration of noble adaptation of part to part, in a medium adequate and unhackneyed, is one great service that High School Latin can perform for English preparation. And such service, appreciation of Latin construction, is unquestionably performed for the promising student by such knowledge of syntax as enables him to translate English into good Latin. Such translation is ideally accomplished when done with actually constructive imagination. To look back a moment at the Sallust sentence above quoted. The student can easily be made to see how the magic of it springs from the fashion in which it unfolds before our eyes: how under its spell we first feel waste lands stretching around us, then a settlement rising into gallant proportions in its midst, and finally, under the spell of the name of Hercules, receding into legend-haunted perspective. And realizing that, he can soon be brought to realize how in his own work he can, to some degree at least, in his translating of English into Latin, experience the artist's constructive pleasure. Immense care should be taken, it seems to me, that the English passages chosen for Latin prose should be interesting and beautiful. If this is done, the beauty of the English will serve as stimulus toward transformation of it into a new form of beauty, the Latin words and constructions at his disposal will be his materials for the process, and Latin prose will become a genuine aesthetic experience to be repeated in his English composition, if only we can succeed in breaking down the walls which the student seems naturally to build between departments, so that experience in the Latin class room may flow freely into the English.

Closely associated with this stimulation toward good writing, is the service performed by the Latin teachers in the High School in fulfillment of the requirement that the student be able to translate Latin into idiomatic English. Of course the stress lies

on the word "idiomatic"; and here, entirely, the work of the Latin teacher and the English teacher coincide. A literal translation, given an adequate knowledge of forms, is simple enough. But the elusive differences of linguistic temperament which sometimes make a literal translation an essentially false translation are often difficult for the young student to grasp. The subtle logical considerations underlying the English use of prepositions, for instance, in cases where the most sensitive of us rather feels, than sees, the reason for using one instead of another, frequently reveal themselves even to the specially trained mind only after earnest pondering; and you are sometimes forced to the conclusion that mere chance has decided upon one of two equally logical expressions as the correct idiom. I know no situation when one is more overwhelmed, as a teacher, with sense of complete powerlessness than when faced by a polite but firm young student who insistently maintains that if you say, "This woman cherishes a warm regard for her husband's opinions," you are therefore justified in saying, "This woman acts in utter disregard for her husband's opinions"; that if you say "They found the boy engaged in an earnest search for birds' eggs," you must also be permitted to say "He started out in search for birds' eggs." The reason is there, and you will probably think it out in a moment. But meanwhile the student gazes at you with fixed, round eyes, and you know that, whether you think it out then or not, your job is to steer him, for the salvation of his literary soul, between the Scylla of arbitrary purism on the one hand, and the Charybdis of juggernaut individualism on the other. This use of prepositions, then, is one of the stumbling blocks in the path of the young student of English; and no greater illumination on the subject could possibly be furnished him than that gained by his practical knowledge of the careful use of them in his Latin prose, and by the necessity of being equally careful, in his translation of Latin into English, that his prepositions are used with equal punctiliousness. It is quite evident, then, that immense service can be rendered to the English teacher by punctilious care on the part of the Latin teacher that any translation, however free, shall be idiomatic.

I read with interest in the Vassar catalogue the statement that the candidate for entrance here must read Latin prose and verse according to the Roman method of pronunciation, with strict attention to vowel quantities. I feel the strongest possible conviction that a requirement analogous to that should be added to the English requirement for entrance. The lamentable impossibility of getting intelligent, clear-cut reading of simple English poetry and prose, in illustration of the points made in class discussion, is one of the most hampering elements in English work; and here again, it seems to me, we have an illustration of the failure of the student to carry over experience from one department into another. That he actually reads Latin verse paying careful and intensive attention to pronunciation and vowel quantity in one class, and, in the next, tramples over the words in lovely English verse, crushing some out of existence, maiming and mutilating others, is just another proof of the failure of the gallant but hopeless fight waged in the class room against the destructive vandalism that massacres innocent parts of speech during the major portion of the day. "We must not forget," said a Wellesley English instructor recently, "that the English of our class rooms is a foreign language, entirely distinct from the English that the average student speaks elsewhere." The Latin teacher in preparatory schools furnishes effective aid to English college preparation when she emphasizes the fact that recognition, by means of correct reading aloud, of the dignity and beauty of the Latin hexametre, ought to prove for the student one entrance into the pleasant land of Faerie where the rhythms of the poets flow on like rivers through landscapes their artistic vision has created for us. I sometimes wonder if a little comparative work could not be done here,—if Latin and English classes could not meet together to read Milton and Spenser and Vergil in order to compare them; if such co-operation would not serve to throw into interesting contrast the characteristic qualities of their verse. This sort of comparative work, bringing English verse into direct connection with their strenuous training in Latin scansion, would be one means, surely, of domesticating for him, as it were, the idea of careful handling of English poetry, so that careless or slovenly reading of it would seem mutilation.

Another service which preparatory school Latin renders to English college preparation is, of course, comprehension of the actual meaning of English words. As a matter of fact, however, it is singular how little established among the students when they come to college is the habit of turning back to Latin for the grasping of word-significance. One easily pardons, of course, the student who remarked that *an anarchy* was a government in which the power was centralized in the hands of one man, since she probably has not studied Greek; but when it comes to variously defining *comitatus* as "a man bound to the service of a chief, or even as "the oath that binds him" one must protest that something is wrong. That chronic error of the mathematic class room, also, the constant mixing up of the verbs *intersect* and *intercept*; is a fair example of the dullness of young students in regard to the etymology of words. Of course the point is that though, in a general way, the average student actually does know that many English words are derived from Latin, and although the fact has been, no doubt, amply illustrated for him, he has not really assimilated that knowledge in any such way as to make his Latin an immediate effective illuminator of his English. Latin remains, after all, to many a student, an aloof, ancient tongue from which during the centuries English has borrowed many of its longer words. I have often wondered if in some way this linguistic chasm could not, in the mind of the student, be more effectively bridged; if Latin could be made to seem to him, linguistically, not a mere esoteric storehouse from which English pulls out, from time to time, words of from three to five syllables, or, to change the figure, if he could be made to feel towards it not as towards a rich and remote benefactor of English (somewhat resented sometimes, as rich benefactors, through an unpleasant trait in human nature, usually are), but as towards its a genuine linguistic brother. He needs to be made to realize that, not only when he is using such words as *compromise*, *priority*, *regulation*, etc., is he touching Latin, but that when he is using many short homely native English words such as "tooth," "book," "black," "feather," "flow," he is touching it in quite as real a sense, since in each case he is using a word that has not been contributed to English, late in

time, from Latin, but one that has a veritable Latin twin in the sense that both have descended, through the ages, along different paths, from the same Indo-European root. In short, if he could have stated and illustrated for him early in his Latin work, in connection with a chart showing the various branches of the Indo-European family, the fact that one reason why English looks so different from Latin is that the Teutonic languages took early a big consonant shift so that many a homely English word in daily use is only a disguised, linguistic brother of a homely Latin word, I think it would have a tremendous effect in making Latin seem close to him. This fact of linguistic cognation, as distinguished from derivation, immensely interests very young people. They are only mildly interested in the fact that *dentist* is a derivative of Latin *den-t-*; but that the cognate *tooth* is actually the twin of Latin *den-t-* surprises and pleases them. They exhibit a languid, somewhat bored, interest in the derivation of our word *pen* from the Latin *penna*; but their interest becomes marked at discovering that our word *feather* is the same word with a mask on. And whereas the word *carpere* is received politely by them as a part of their ordinary Latin vocabulary, it instantly springs into poetic light and color when they realize that our word *harvest* is practically exactly the same word disguised, and means *the thing plucked*. Years of experience with young students have convinced me that realization of this fact of the cognation of homely English and Latin words, reinforcing the fact of the derivation of many English words from Latin, immensely strengthens the sense of the nearness of Latin to English, marshals the Latin vocabulary, in fact, into an army of effective auxiliaries marching each shoulder to shoulder with its English mate. It seems to me that there might be effective co-operation between the Latin and English departments in developing in the student a sense of language relationships, so that a table of the branches of the Indo-European family might gain life and vividness by means of concrete instances, and that thus a foundation might be laid for, and an interest aroused in, the history of language.

As a teacher of literature I turn with especial interest to the prescribed reading outlined in the Latin requirements for admission to Vassar; and the points I have heretofore touched, the nice

appreciation of Latin construction, and the nice appreciation of Latin derivatives springing from study of their composition and meaning, are called into instant requisition as elements in equipment for adequate literary criticism. This is primarily true of course of writers such as Milton whose style so markedly shows Latin influence and yet so triumphantly vindicates the essential originality of his genius; just as, in connection with Greek, Matthew Arnold, profoundly moved by the great Greek writers, reflecting them again and again in dramatic or epic structure, yet subtly modifies such structure to application to wild northern mythology or modern philosophical theory. Especially necessary, also, for critical appreciation of Milton is familiarity with the history of Latin derivatives since they have, often, in his hands advanced only a part of the way towards their modern meaning, or have been deliberately, for purposes of vividness, pushed back toward their first significations. *Earth a punctual spot; heavens' ruining; Delilah a specious snare*, discovering Samson's *capital secret*, such word-groups can only be adequately understood by one used to the historical treatment of meanings. The point I made a moment ago, the resting of much of Milton's structure squarely on classical foundations, touches one of the chief services that Latin can render to English,—the laying foundations for the comparative study of literature. Actual material for such comparative study lies at hand in the preparatory school course: comparison, for instance, of the brilliant stories of Ovid and of Chaucer; of the orations of Cicero and of Burke, etc. And there are significant stores of material from Latin sources that, by proper emphasis, may be stored up in the minds for comparative use in the future as he becomes more widely acquainted with English. Not only on the score of his brilliancy does Ovid challenge comparison with Chaucer. His telling of the Medea story invites comparison not only with Chaucer's telling of it, but also with Caxton's, Hayward's, and Morris's; Nepos's biographies, with Asser's of Alfred; Vergil's eclogues with Barclay's, Spenser's and Pope's; and Vergil's *Aeneid* with English epic from *Beowulf* to Morris's *Sigurd*, Arnold's *Balder*, and Noyes's *Drake*. The rich and beautiful background for the study of English literature that can be furnished to the pupil by the intensive study of the

great Latin writers cannot be over-estimated in value, if this point of view is constantly and consistently impressed upon him.

Latin, then, is furnishing to English preparation for college, first, a nice appreciation of beautiful sentence structure based upon practice in turning idiomatic English into idiomatic Latin; second, practice in subtle English idiom by translating Latin into idiomatic English; third, a habit of close attention to text necessitated by proper pronunciation of Latin, scansion of Latin verse, etc., with ultimate contribution to the student's power to read aloud well English verse; fourth, illumination as to the meaning of English words; fifth, the possibility of actual practice in the methods of comparative literature, and a storehouse of material for later comparative work in college. And one method of allowing free play of this influence of Latin preparation on English preparation would be, surely, the freest kind of intercourse between the two departments: meetings of classes to read and talk over Latin and English poetry, for instance; or to note the Ovidian touches appearing in Arnold's *Balder Dead*; the reporting from one class to another of interesting etymological lore. A multitude of connections between the classes could be made if there were only more time.

But, after all, I find that the thing that has been most persistently with me in thinking over this matter is one I have not mentioned yet and one which seems to me, perhaps, in these days, the most important of all, namely, the creating vividly, and as a permanent possession in the mind of the student, a sense of the beauty of antiquity. "The glory we call Rome," shining characteristically through its stately linguistic medium, should illumine, for the young student, a spacious field of noble and constructive ancient thought, which, as background, along various lines, for his work in English, should serve to develop that sense of historical perspective without which all knowledge of modern periods and literatures must lack depth and balance. The development of a sense of proportion, through dawning appreciation of the evolutionary relation existing between ancient and modern civilizations, seems to me, on the whole, the most valuable service that High School Latin can offer to College preparation in English.

RESULTS OF A WORD-ANALYSIS TEST

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This test was given, through the courtesy and with the hearty cooperation of the Department of English, to 522 students in the required course in English Composition during the second semester, 1920-21. Conflicts in schedule and the desire to give as many of the sections the test in one day as we could make it impossible to reach all the members of the class. The validity of the results is thus impaired by the relatively small number of papers available. They are still thought to have some significance for teachers of Latin. The majority of the students were of course Freshmen, representing all the Undergraduate Schools (College, Education, Economics, Mines, Engineering and Chemistry). The number tested, though small, may be regarded as a fair cross section of the class. Some of the students belonged to the other classes: one of the highest scores was made by a Senior of Polish birth who was required to take this course because he came to this country only in the summer of 1920. One section was composed of evening students, many of them of more mature years than the average college freshman. This section did very well on the test.

The purpose of the test was to find out to what extent college freshmen possessed the ability to analyze words and thus determine their meaning. The words were not chosen by chance nor yet by any method of sampling. They were chosen deliberately to test the power to deal with linguistic emergencies of the sort that may be met in any but the simplest reading matter. They were chosen also to aid in ascertaining the habits of students under such circumstances. All the words will reveal something at least of their meaning under analysis. Five are of Greek origin, the others of Latin, and with the exception of "antediluvian," the essential elements of all are found in the vocabulary of high school Latin. Students of Latin should therefore have a decided advantage. The test was then not intended to measure extent of

vocabulary, and the words chosen are not necessarily fair samples of the average vocabulary. The intention was to measure power rather than achievement. In a sense the test becomes a test of perception and also a test of intelligence. It should be borne in mind that there was no effort to compare Latin and non-Latin students as to size or rate of acquisition of vocabulary. In this respect the test differs from most other tests of this general kind.

The list of words is as follows: tergiversation, diaphanous, pestiferous, intercessor, omniscient, motivate, sympathy, coadjutor, beatitude, tercentenary, et cetera, internecine, incomprehensible, diabolical, centripetal, prosecute, reverential, hypocrite, incommiscible, sycophant, alias, equanimity, vitiate, antediluvian, disintegrate. Some of the Greek words were chosen from Mr. Irland's list (see his *High Schools and Classics*, reprinted from the *Atlantic Monthly* by the American Classical League). The time limit was 25 minutes. The students were informed that a definition showing that a word had been understood through analysis was preferable to one merely remembered from a dictionary. The necessary vagueness of this direction may have affected somewhat the answers given, and certainly affected the scoring of some answers. Some persons knew how to use "alias" correctly but did not know how it got its present meaning and use.

Each word was graded on a scale of 0 to 4. As uniformity in grading was more important than strict accuracy (the scores having relative rather than absolute significance), all the papers were scored by one person after consultation with the other authors as to standards and acceptable definitions of each word. The perfect score of 4 was given only to an answer that showed an understanding of the meaning of the English word plus the ability to trace it to its source. The highest score was 92, the lowest 0, the median 42.7. Even though we console ourselves with the thought that the scores are important relatively rather than absolutely, that the test was not designed to measure vocabulary-acquisition, and that the method of scoring did not insure certain varieties of justice, it is impossible to find much satisfaction in these results. The number of students tested is too small to encourage generalization, but the results are another indication

of the linguistic weakness of our students and their comparative helplessness in the face of such difficulties.

The following table shows the distribution of the scores according to the amount of Latin studied. For easy comparison the distribution is expressed in percentages:

| | 6 yrs. | 5 yrs. | 4½ yrs | 4 yrs. | 3 yrs. | 2 yrs. | 1 yr. | 0 yrs. |
|--------------------|--------|--------|--------|--------|--------|--------|-------|--------|
| Number of students | 1 | 2 | 9 | 90 | 69 | 213 | 47 | 91 |
| Lowest quartile | | | 11.1 | 7.7 | 11.6 | 28.6 | 42.5 | 37.3 |
| Third quartile | | 50.0 | | 22.2 | 21.7 | 24.8 | 21.3 | 35.1 |
| Second quartile | | | 44.4 | 22.2 | 29.0 | 28.2 | 21.3 | 18.7 |
| Highest quartile | 100.0 | 50.0 | 44.4 | 47.9 | 37.7 | 18.4 | 14.9 | 8.9 |

The interpretation of these figures is as follows: The number of students who had studied, e. g., 4 years of Latin is 90. Of these 47.9% are in the highest quarter of the group, and only 7.7% in the lowest. The number who had had no Latin is almost the same. Yet of these only 8.9% were in the highest quarter while 37.3% were in the lowest quarter. Thus a four-year Latin student has about five times as good a chance to be among the highest fourth of the class and the same chance to escape being among the lowest fourth. The three students with 6 and 5 years of Latin are all foreign born and relatively unfamiliar with English. Their success in this test shows the value of their linguistic training. Another foreign born student, whose paper was thrown out because he gave only the Latin and Greek sources and no meanings at all (his answers were almost perfect as far as he went) testifies that he follows his lectures mainly through his knowledge of Latin. This student had 8 years of Latin, 6 years of Greek and 8 years of German in a Polish Gymnasium. The 9 students with 4½ years of Latin were taking freshman Latin at the time of the test and had had considerable drill in derivative work. It is to be regretted that all the Latin freshmen were not tested.

These scores therefore reveal the value of Latin in the mastery of vocabulary. The three- and four-year students are distinctly better than the others, a fact which may be put against the recent testimony of President Brown (accepted by Professor Judd) that Latin students make little progress after the second year. These figures would suggest that in some respects they do. It

would be interesting to know the reasons. Perhaps Latin is fresher in mind; perhaps these students have had more drill in sight translation, with the inevitable insistence on analysis and derivative work; perhaps the habit of analyzing words has been more firmly fixed, and this habit is certainly one that can be taught and that can carry over to new activities. Possibly other causes still were operative. Only more material and prolonged investigation can tell.

The next chapter of our interpretation is not so pleasant. The scores of the highest quartile range from 54 to 92. Only 8 persons made scores of 80 or higher, 7 scored from 75 to 79 and 10 more from 70 to 74. If the passing grade had been 70 only 25 would have passed. Evidently though our Latin students do better than the non-Latin, they do not do very well. The distribution of these 25 students according to the amount of Latin studied is as follows; percentages are used as before:

| | | | | | | |
|--------|---------|--------|--------|--------|-------|--------|
| 6 yrs. | 4½ yrs. | 4 yrs. | 3 yrs. | 2 yrs. | 1 yr. | 0 yrs. |
| 4.0 | 12.0 | 40.0 | 12.0 | 16.0 | 12.0 | 4.0 |

Latin is undoubtedly one factor in the superior success of these students, but only one. All but 2 of the 25 under consideration have studied other foreign languages. The highest score (92) was made by an evening student who had studied Latin 4 years, German 3, French 2, and Greek 2. A student with 4 years of Latin and 2 of French made 88. The Senior of Polish birth, who made 83, states that he has had "6 years Latin, 8 German, 7 French, 1 Greek, etc., etc., etc." A large number of students derived "diabolical" from the French or Spanish, while many more said that "incomprehensible" came from French or Spanish rather than Latin. This suggests that linguistic connections may be made by modern language teachers more successfully than by us. The amount and character of the influence of other languages on the scores can not at this time be determined.

The papers were also scored according to the number of words tried. The results are negative. The higher scores of the three- and four-year Latin students imply that they tried more words. No student with four or more years of Latin tried fewer than 12

words and only 16 tried fewer than 18. However one student who had had four years of Latin and who tried 20 words making a score of 18 offered the following definitions, showing an absolute abuse of his Latin training: *tergiversation*, "to have three in a conversation, *ter*, three from Latin;" incomprehensible: "it is not natural or likely to happen, something out of the ordinary;" *diaphanous*: "two shaped, *dia*- two from latin (*sic*), *phanous*—shape from latin;" *pestiferous*: "narrow minded person, *pesti*—narrow from latin." For such students the study of Latin is positively dangerous. Perhaps I should add, for such teachers. The same is true of another four-year student who derived "reverential" from *reverso*, turn against, and "vitiate" from *vito*, life. Thirty students tried all the words. According to the amount of Latin studied they are distributed as follows (numbers, not percentages, used here):

| | | | | | | | | |
|--------|--------|---------|--------|--------|--------|-------|--------|-----------|
| 6 yrs. | 5 yrs. | 4½ yrs. | 4 yrs. | 3 yrs. | 2 yrs. | 1 yr. | 0 yrs. | not given |
| 1 | 1 | 1 | 10 | 12 | 1 | 2 | 2 | |

No conclusions can be drawn from such figures. On the other hand, of 55 students who tried fewer than 12 words, the distribution in numbers is as follows:

| | | | | | | | | |
|--------|--------|---------|--------|--------|--------|-------|--------|-----------|
| 6 yrs. | 5 yrs. | 4½ yrs. | 4 yrs. | 3 yrs. | 2 yrs. | 1 yr. | 0 yrs. | not given |
| | | | | 3 | 21 | 6 | 24 | 1 |

We may infer then that the study of Latin does have some effect on the readiness of students to attempt the solution of such problems as these, in some cases perhaps too much effect. Farther than that we can not go at present. The amount of influence exerted by the study of other foreign languages can not be estimated at this time.

It is our desire that ultimately we may be able to correlate these scores with intelligence scores, but the material is not yet available. The entire scholastic records of these students should be carefully studied, but this has not been done as yet. It is known that a considerable number of the students making low scores have been dropped for poor grades, but exact figures are not available at present. It is not believed that this test by itself has any great predictive value, but this needs investigation.

While most of the students tested come from Pennsylvania the number from other states is large enough to suggest a fear that the conditions are fairly general. It is clear that greater ability to handle new words and improved habits of attack upon new words will not automatically result from the study of Latin. Derivatives will not teach themselves. Everything indicates that one of the principal aims, if not the most important aim, of Latin teaching in the future will be better English, and along with that concrete result, better linguistic habits. This test indicates clearly that a more conscious effort must be made by teachers. In consequence, our freshman courses have already been modified to include more drill on derivative work and the creation of better habits of attack through more systematic work in sight translation, and still more work in this direction will be done with next year's classes. These measures are taken despite the comparative success of the few members of the freshman Latin classes who took this test. It is believed that similar steps can profitably be taken in the secondary schools. For several years the University of Pittsburgh has conducted an annual Latin contest. The preliminary consists of sight translation, the final of a derivative contest. Usually the prizes are won by students from schools that pay considerable attention to this sort of work. Such results are not gained by mere chance. Conscious effort must be made by teacher and pupil.

These comments are not made in a spirit of discouragement or criticism. We confess that we were disappointed that the scores of Latin students were not larger and that the gap between them and the non-Latin students was not wider. We are glad that they did so well, but we wish that they had done still better.

We hope that it may be possible this year to repeat the test with larger numbers of students, and if other schools, particularly the colleges, will give the test to their freshmen, we shall be glad to score the papers as well as to furnish copies of the test and directions for its administration. Results from individual institutions will be communicated to them and published separately or held for mass publication as desired. By such means we hope that some progress may be made toward learning the

facts, and without such accumulations of facts we can not hope for much improvement in the Latin situation. With them we can proceed to prove to all what we believe in—the right of Latin to a place in any scheme of education.¹

ADDENDUM

During the first week of this school year, the same test was given to 583 freshmen just entering. The difference in date may make comparisons with last year's scores of uncertain validity. The high score was 73, the median 32.5, the low score 0. The scores are therefore considerably lower than those of last year; to what extent this is due to the instruction in English that last year's class had had can not be determined. The distribution is as follows (expressed as in the first table above):

| | 8 yrs. | 6 yrs. | 4 yrs. | 3 yrs. | 2 yrs. | 1 yr. | 0 yrs. |
|--------------------|--------|--------|--------|--------|--------|-------|--------|
| Number of students | 1* | 1* | 90 | 75 | 242 | 49 | 125 |
| Lowest quartile | | | 12.3 | 8.2 | 24.5 | 26.6 | 44.8 |
| Third quartile | 100 | | 13.3 | 26.6 | 29.3 | 36.7 | 28.8 |
| Second quartile | | 100 | 27.7 | 18.6 | 23.9 | 22.5 | 20.0 |
| Highest quartile | | | 46.7 | 46.6 | 22.3 | 14.2 | 6.4 |

*Born and trained abroad.

The interpretation of these scores may be inferred from the preceding discussion.

Forty-two of these students have been put into a sub-freshman course in English, to enable them to remedy defects in training. Their distribution according to amount of Latin is:

| | 8 yrs. | 6 yrs. | 4 yrs. | 3 yrs. | 2 yrs. | 1 yr. | 0 yrs. |
|--------------------|--------|--------|--------|--------|--------|-------|--------|
| Number of students | 1 | 0 | 3 | 7 | 17 | 5 | 9 |
| Percentage | 2.4 | | 7.1 | 16.7 | 40.5 | 11.9 | 21.3 |

The distribution according to scores is as follows:

Lowest quartile, 22 or 52.4%; third quartile, 12 or 28.6%; second quartile, 5 or 11.9%; highest quartile, 3 or 7.1%. The test therefore appears to have a certain amount of predictive value.

¹ The Department of Latin is prepared to administer certain other Latin tests as well, particularly in the secondary schools.

Notes

[Contributions in the form of notes or discussions should be sent to John A. Scott, Northwestern University, Evanston, Ill.]

THEMISTOCLES AND THE SERIPHIAN

Themistocles fertur Seriphio cuidam in iurgio respondisse, cum ille non eum sua, sed patriae gloria splendorem adsecutum: "Nec hercule," inquit, "si ego Seriphius essem, nec tu si Atheniensis, clarus umquam fuisses" (Cic. Cato 8). This is one of the famous witticisms of antiquity. While it is hardly possible to say anything new about it, it seems worth while to bring together in a form readily accessible some amusing material that is pertinent to it.

It would seem that Themistocles kept this type of repartee on tap. At all events the Seriphian was not the only one to suffer from it. On one occasion after the Athenian had received signal honors from the Spartans, he was informed by a man from Aphidna that the honors had fallen to him as a mark of respect for Athens, not for himself (Herod. 8.125). Themistocles replied: "I should not have been so honored if I were from Belbina, nor would you, my fellow, as an Athenian." The rocky islet of Belbina, which was some ten miles off the coast of Sunium, was evidently a target for many shafts (Stob. 40.8).

Seriphus, too, was proverbially unimportant. It was called *parva* by Ovid (Met. 5.242) and by Juvenal (6.564; 10.170). Even animal life on the island felt its blighting influence. Frogs that had the misfortune to be born there were mute, but when they were transported elsewhere they recovered their vocal powers (Arist. Mir. Ausc. 70; Ael. Nat. Anim. 3.37; Plin. Nat. Hist. 8.227). A change of climate was not, however, an infallible cure for Seriphian aphasia. Some frogs of Seriphian extraction that were taken to Scyros did not regain their voice, so that the expression 'Frog from Seriphus,' came to denote a mute (Suidas, s.v., *βάτραχος ἐκ Σερίφου*).

Even Seriphian hares and foxes were dwarfs. In showing how unsophisticated the islanders were Cicero writes (Nat. Deor. 1.88): "Had you been born in Seriphus and had you never been off the island on which you had often seen stunted hares and foxes, you would not believe in the existence of lions and panthers when their character was being described to you; and if any one mentioned an elephant, you would think you were being made a laughing stock."

Almost inevitably Seriphians of any education felt keenly the status of their country. An Athenian who derided a Seriphian on his birthplace received for an answer: "My country is a disgrace to me, you to your country" (Stob. Flor. 39.29).

While our references to Seriphus as an insignificant place are all later than the date of Themistocles, it is reasonable to suppose that at the time the Athenian uttered his jest the island was already a byword, a Gopher Prairie in fact. Themistocles' double-barreled rejoinder to the Seriphian caused many a chuckle in antiquity. It is quoted no fewer than four times in the extant literature (Plato Rep. 329E; Plut. Themist. 18; Mor. 185C; Cic. Cato 8).

Somewhat suggestive of the Athenian's retort is the answer Alexander gave to Parmenio, when Darius made a liberal proposal to Alexander just before the battle of Arbela (Plut. Alex. 29). Parmenio said: "I should accept it if I were Alexander." "So would I," replied Alexander, "if I were Parmenio."

EUGENE S. MCCARTNEY

NORTHWESTERN UNIVERSITY

THE TABOO ON FISH IN THE WORSHIP OF THE GREAT MOTHER

Julian in his Hymn to the Mother of the Gods discusses (V 176 f.) certain foods which are forbidden by the ritual of the Great Mother, such foods as the fruit of the date-palm, pork, and fish.

The reason for the exclusion of the fruit of the date-palm he finds in the fact that this tree does not grow in Phrygia, where the rites of the Great Mother were first celebrated.

He thinks that the prohibition on pork is due to the nature of swine and considers their "flesh as impure and coarse."

The reasons which Julian finds for the taboo on pork were doubtless those which induced the Hebrew lawgivers to place a prohibition on this meat as food, and with the Hebrews as with the Phrygians this restraining ordinance was based on hygienic principles.

Although the rites of the Great Mother forbid the use of fish, this form of food is specifically encouraged by the Laws of Moses: Leviticus XI, 9: "Whatsoever hath fins and scales in the waters, in the seas, and in the rivers, them shall ye eat."

While Julian can explain the taboo on the fruit of the palm-tree, and on the flesh of swine, he flounders in his attempts to explain this taboo in regard to fish, but reaches the conclusion that the very fact that fish must live in the water and cannot reside in the purer regions of the upper air has made their flesh unfit for food with the followers of the Great Mother.

In this Journal XII, 328, I tried to prove that the Homeric antipathy to fish was due to the fact that the fish in the streams around Smyrna make very poor food and that the Homeric poetry reflects the feelings or dislikes of a man from Smyrna.

I have asked Sir William Ramsay in regard to the fish in Phrygia and he has assured me that in all his travels in that country he did not find a single stream which furnished palatable fish, and even where the fish seemed of good quality they were most unwholesome and could be eaten only with the greatest caution.

The worship of the Great Mother originated in Phrygia and her rites contained this taboo on fish, because the fish in the streams of Phrygia could not be eaten with impunity.

The rivers and seas with which the Hebrew lawgivers were familiar abounded in fish the flesh of which was extremely wholesome and palatable, hence the religion of the Hebrews encouraged the use of a food which was denied to the Phrygians.

In either case the law was due to sane hygienic principles, and neither, when understood, has anything of caprice or mystery.

JOHN A. SCOTT

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ASTROLOGY AND DEMOCRACY

On the last page of his admirable book, "Modern Democracies," Viscount Bryce writes: "There is an Eastern story of a king with an uncertain temper who desired his astrologer to discover from the stars when his death would come. The astrologer, having cast the horoscope, replied that he could not find the date, but had ascertained only this that the king's death would follow immediately on his own. So may it be said that Democracy will never perish till after Hope has perished."

The ascription of this story to an "Eastern" source puzzles me; for it is a familiar incident in the life of the Emperor Tiberius, the astrologer being Thrasyllus (Tacitus, Ann. VI, 21: Suetonius, Tib. 14: Cassius Dio, LV, 11). Practically the same story is related in "Quentin Durward" (Ch. XXIX), the characters being Louis XI of France and his astrologer Galeotti Martivalle, an Italian whose adventures had brought him into contact with the East, and who is therefore surrounded by oriental attributes. Indeed, Scott remarks in a note that "the same, or nearly the same story, is told of Tiberius," and proceeds to recount it, not quite accurately.

Now though we owe more to the East than we commonly suspect, Lord Bryce, in the course of his extraordinary life, has had a chance to forget more than most men ever knew. I wonder whether his story is not perhaps the Roman tale, recollected either from the original sources or from the version of Scott. In any case, it is *ben trovato*.

HARVARD UNIVERSITY

WILLIAM C. GREENE

VERGIL, ECLOGUE VIII, 39

alter ab undecimo . . . annus

Connington's note upon this passage reads thus: "Authorities were at one time divided on the question whether 'alter ab undecimo' meant the twelfth or the thirteenth, the former view being supported by Vives, Camerarius, Nannius, Sigonius, the elder Scaliger and Castalio; the latter by Servius, Eugraphius, Manutius and the younger Scaliger. See Taubmann's note. Modern editors have found little difficulty in deciding it to be the twelfth, considering 'alter' to be convertible with 'secundus,' but following the inclusive mode of counting. Comp. 'alter ab illo' 5.49; 'heros ab Achille secundus' Hos. 2S. 3.193. The Romans counted both inclusively and exclusively."

The meaning of "secundus ab undecimo" is undoubtedly "twelfth," but the explanation is unsatisfactory. May we not give "alter" its ordinary force of the *other* of two things considered? The *other* from the *eleventh* would be the twelfth in a progressing order. The confusion has arisen in part because of the use of "alter" as a synonym of "secundus" (second) and the fact that we have the idiom "secundus ab illo" "second to him," but this meaning of "secundus" is derived not from its meaning "second," paradoxical as it may sound, but from its meaning of "following" or "next to" and it is in this sense also that "alter ab illo" is to be taken.

THE UNIVERSITY OF MINNESOTA

J. B. PIKE

PLAUTUS, CAPTIVI 984

In this line we learn that the young Captive, who goes by the name of Tyndarus, had as a child been called Paegnium. Editors do not fail to call attention to the fact that this is a *redender name*, merely a translation of the Greek *παίγνιον*, "plaything," comparable to our "Pet" (Lindsay, *Captivi* ad loc.), "Goldie," or "Buster" in origin. This explanation may be correct and fully satisfactory, but I should like to offer another. *Παίγνιον* suggests rather strikingly the proverbial *ἄνθρωπος θεοῦ τι παίγνιον ἐστίν* (Laws 803C and elsewhere). If Plautus, or the author of the original Greek play, must have a tell-tale name for a boy stolen from his home at the age of four, captured in war twenty years later, and as a result of that capture a slave in his own father's house, he could hardly choose a better one than <Θεῶν> *παίγνιον*. This interpretation is borne out by a line of the Prologue (22). The speaker is informing the audience that Tyndarus is a slave now in his father's house, though neither he nor his father knows it, and then in true New Comedy fashion he moralizes on the sad lot of man: "Di nos quasi pilas homines habent."

UNIVERSITY OF TEXAS

J. O. LOFBERG

AN ANCIENT SPORTING TERM

Students of the Classics who permit themselves so far to stray from grace as to become casual or confirmed readers of the sporting section of the daily newspapers, may conceivably be familiar with the somewhat curious term "punch-drunk." It is vividly and picturesquely descriptive of the physical condition of the pugilist who, under the shock of severe blows, has sustained a slight concussion of the brain and reels about with glazed eyes and a general deportment suggestive of an advanced stage of intoxication.

The sporting editor who glibly writes of the "punch-drunk" boxer is doubtless altogether innocent of any knowledge of Theocritus. Nevertheless, when he employs the expression he is but Anglicizing a phrase of that poet's. In his Hymn to the Dioscuri, Theocritus paints for us a brilliant—albeit a gory—picture of the pugilistic combat between Amycus and Polydeuces during a pause in the journey of the latter to Colchis. At the beginning of the contest, the son of Zeus, like the "ring-general" of modern times, craftily manoeuvres so as to have the sun on his back, and meets the rushing attacks of his antagonist with a veritable shower of blows which flesh and blood cannot long endure. Ere long Amycus is in dire distress.

ἔστη δὲ πληγαῖς μεθύων, ἐκ δ' ἔπτυσεν αἷμα
φοῖνιον.

"He stood 'punch-drunk' and spat out crimson blood." (xxii. 98.)

Of course the unearthing of modern sporting and even slang expressions in the ancient texts is nothing new. The student of Aristophanes is wont to point out the (seeming) prototype of the now obsolescent "Go chase yourself!" in *The Clouds*, 1296.

οὐκ ἀποδιώξεις σαυτὸν ἀπὸ τῆς οἰκίας;

ALLEGHENY COLLEGE

A. D. FRASER

PATRICK HENRY AND THE SIREN

In his famous "Give me liberty or give me death" speech Patrick Henry said: "We are apt to shut our eyes against a painful truth, and listen to the sound of that siren until she transforms us into beasts." It is most unlikely that it has not been previously noted that the eloquent patriot had confused the siren with Circe, since the song of the sirens lured men to destruction, while it was the spell or the potions of Circe which transformed them into beasts, but I have gone over several editions of his orations without finding any reference to this confusion.

JOHN A. SCOTT

MORE HOMERIC REMINISCENCES

In the *CLASSICAL JOURNAL* for January, 1921 (XVI, pp. 243 ff.), in the department of Notes, Professor Winter has a very interesting article on Homeric Reminiscences. The following is parallel from the United States Navy. I have the story from one of our students who served in the navy during the late war; he tells it this way: "The gobs in the navy get homesick occasionally, and one fellow said after he had received a letter from home, 'When I get out of this navy I'm going to start inland and carry an anchor with me. And when I get so far inland that they don't know what an anchor is I'm going to drop it and stay there for the rest of my life.'"

The form and feeling are strikingly like the English examples given by Professor Winter. Has the British Navy passed on a Homeric tradition to the American Navy? It would be worth while to find other modern examples of the survival of the idea.

In connection with the passages from the *Odyssey*, I should like to call attention to the two fragments of Sophocles (415 and 416, Nauck),* from the *Odysseus Acanthoplex*, where Sophocles evidently made use of the Homeric idea and even of Homer's words. This was probably quite as effective in the drama as in the epic.

MUHLENBERG COLLEGE
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ROBERT C. HORN

*Fragment 415. *ποδαπὸν τὸ δῶρον ἀμφὶ φαιδίμοις ἔχων ὦμοις;*

Fragment 416. *ὦμοις ἀθηρόβρωτον ὄργανον φέρων.*

Hints for Teachers

Edited by B. L. Ullman, University of Iowa

The aim of this department is to furnish high-school teachers of Latin with material which will be of direct and immediate help to them in the class-room. Teachers are requested to send questions about their teaching problems to B. L. Ullman, Iowa City, Iowa. Replies to such questions as appear to be of general interest will be answered in this department. Others will, as far as possible, be answered by mail. Teachers are also asked to send to the same address short paragraphs dealing with teaching devices, methods, and materials which they have found helpful. These will be published with due credit if they seem useful to others.

Latin for English

I am well aware that many an experienced Latin teacher will say that it is all well and good for a visionary college professor to theorize about derivative work and other new things in Latin teaching but that there simply is not time to introduce anything more. This attitude is that of the conservative who believes that the Latin teaching of the past is still quite satisfactory and needs no change. If Latin for English is really worth while we should not hesitate to abandon something else if necessary. The suggestion made in the last issue of the "Hints" that three semesters, instead of two, be devoted to the elements of Latin and to easy reading might afford time for the new material. Again it should not be forgotten that many phases of Latin for English are so helpful to Latin itself that no extra time is needed. If by one operation we make Latin function for English and English function for Latin our critics will be forced to admit that we have done very well in the matter of economy of time.

Lantern Slides

In these days most schools are equipped with one or more stereopticons, and many Latin teachers make use of them. Generally speaking, the best as well as the cheapest for classroom purposes is a small portable lantern utilizing ordinary electric current and equipped with a nitrogen-filled bulb.

The use of lantern slides has gone through three stages, each stage making it simpler for the teacher to use slides. In the first stage, the teacher had slides made from such books or pictures as were available. This is still, of course, an excellent plan, but it means work for the teacher and it requires access to a fair body of material in books or pictures. In the second stage, various individuals and companies put on sale large numbers of slides, to be selected by the teacher from catalogues. This also is still a good method of securing slides. The third stage has made things still easier for the teacher. Sets of slides on various subjects most interesting to high-school students have been prepared, with accompanying descriptive text or lectures. In many states sets of slides are circulated free of charge to schools in the state by some educational institution, usually the State University, or by the State Department of Education. For information write to the Latin Department or the Extension Division of your State University. Below I give the

names of some firms from which slides may be purchased. In addition, most of the picture dealers mentioned in the "Hints" for June, 1921, also furnish lantern slides. Prices at present vary so much that I do not quote them. Single slides cost from \$.40 up. Large lots and sets are generally cheaper. Each of the firms has catalogues. The first two have sets with lectures.

Frederick B. Wright, Kensington, Md. (Records of the Past Exploration Society.) Single slides and sets of about 50 slides, on Ancient Rome, Beginning Latin, Pompeii, Mythology, Aeneid, Homer, etc.

Eastman Roman Life Co., Iowa City, Ia. Nine sets of about 50 slides on Caesar, Virgil, Roman Travel, Houses, Wearing apparel, Games, Trades, Mythology. These sets were originally prepared by the late Professor Eastman for Iowa high schools, to which they are circulated without charge by the Extension Division of the University of Iowa.

Williams, Brown & Earle, 918 Chestnut St., Philadelphia, Pa.

G. R. Swain, 713 East University Av., Ann Arbor, Mich. Especially strong in Caesar slides.

Henry Blattner, 411 Benoist Bldg., St. Louis, Mo. Especially for the 45 very interesting views of the Saalburg collection at Washington University (*castra*, tools, etc).

Arthur S. Cooley, Bethlehem, Pa.

Keystone View Co., Meadville, Pa.

Learning Verb Forms

The learning of the 150 forms of the typical Latin verb is the biggest task which the student has to confront in his study of inflections. This very important work should be begun early and many of the forms should be learned as rapidly as possible—more rapidly than most books permit. The importance of the verb in Latin itself and in English derivatives as well leads to this suggestion. Methods of learning verb forms thoroughly and rapidly are always welcome. I have seen several large wall charts prepared by pupils or teachers in which the stems and endings were given in different colors. Pupils cannot help absorbing verb forms if such a chart is constantly before their eyes. Miss Abigail Heaton, of Fairfield, Ia., has written a long poem in English of the fairy tale type in which are related the adventures of two children who come to two trees (which are pictured), called "Porto-Active Voice" and "Porto-Passive Voice." The branches of the trees constitute the various tenses and persons. She reports very satisfactory results with this plan. Mention may also be made of the tablets of Latin Verb Blanks, published by Gaylord Bros., Syracuse, N. Y., from whom a sample may be secured. These blanks have printed on them the names of the tenses, etc., and directions for use. The same firm publishes similar Latin Declension Blanks.

Sentence Analysis

In general, I do not favor the practice of diagramming sentences in the Latin class. It always seems to me that this mechanism is more difficult and cumbersome than the sentence itself. Yet I realize that many teachers will disagree with me. I do favor the device of putting over the separate words their grammatical function, e.g., direct object. This is often a help

in putting together the words of a sentence. Mr. A. B. Reynolds, of the Santa Rosa, Cal., High School, has devised a useful "Latin Construction Chart," published by the Mysell-Rollins Co., 32 Clay St., San Francisco, Cal. It is a tablet, each sheet of which is ruled off for the various important constructions. Each space has its appropriate heading, as Nominative Subject. As a Latin sentence is analyzed each word is put in its proper place. Each sheet has room for all the words in a short paragraph. It strikes me that the tablet is particularly useful for classes or students who are weak in sentence analysis. A weak individual can be required to do chart work until he has caught up with the class. The reverse of each sheet has room for derivatives and definitions, and gives lists of prefixes and suffixes. Mr. Reynolds has also produced a very similar chart for English.

A Week of "Selling" Latin

Many a Latin Exhibit to interest students and parents has been given since the publication of Miss Sabin's manual, *The Relation of Latin to Practical Life*. Latin songs, plays and entertainments are now familiar to all (for lists, see these "Hints" for December, February and May of last year). It remained for the Clinton, Ill., High School, under the direction of the Latin teacher, Miss Abby L. Ross, to combine these in a novel and very useful way. Almost a whole week was given over to a varied program aimed to interest not only students and parents but also eighth grade pupils. The regulation Latin Exhibit was held in the Latin room and the corridor all week. On Monday evening there was a public program, "Muses and Myths," based on an entertainment described in the *Classical Journal* for October, 1920, p. 59. Each muse gave an appropriate song or recitation. On Tuesday evening a Roman banquet was given. On Wednesday afternoon there was a program for the eighth grades, which strikes me as particularly good. Talks on the various values of Latin were made by six Latin students and an English teacher. The titles were not abstract but concrete and personal, e.g., "Why I am Glad I Took Latin," "How Latin Helps Me in Spanish." Five Latin songs gave variety to the program. On Thursday afternoon a Latin play, "Andromeda," was given.

Latin Composition

Professor F. H. Potter, of the University of Iowa, suggests the following method, long used by him and his former pupils:

Pictures can be used as suggestive material for original oral and written composition. For each picture a list of Latin words is made covering the things seen and suggested in it. With this vocabulary, which may be typewritten on a sheet of paper to be pasted on the back of the picture, the pupil is prepared to participate in an oral dialogue on the subject of the picture; or to supplement the formal and more systematic work of the composition book, the picture can be assigned for a carefully written dialogue or description or story suggested by it.

Suitable pictures in great variety can be cut from old magazines. The collections include landscapes, gardens, buildings, forests, lakes, schoolrooms, animals, people, foods, furniture, etc.

A collection of these pictures furnished with vocabularies will afford the basis for a half-hour of Latin conversation at the meetings of the Latin club. For example,

"Quid vides in hac pictura?"—"In hac pictura pueros video." "Quot pueros vides?" "Quid faciunt pueri?" etc.

Such pictures give occasion to use a vocabulary more closely related to the pupil's daily thought than the vocabulary of the formal reading of the traditional Latin course. The emphasis now placed on the relation of Latin to English makes this highly desirable and helps to overcome the sense of remoteness with which the pupil too often regards Latin.

This method puts the emphasis on forms and syntax, where it should be in composition. It also arouses interest because it gives the opportunity for free, individual composition. Such individual composition, analogous to that of the English class, is desirable when hedged in by such precautions as those mentioned. I remember visiting a Caesar class once in which the teacher, a really able and enthusiastic one too, had the students write compositions on any subject they pleased. She had them use Smith's English-Latin dictionary, the most complete available. The result was that they floundered in a vocabulary that was beyond their depth.

Questions and Answers

What foods should be served at a real Roman banquet?

Consult such books on Roman life as Johnston's *Private Life of the Romans*. For a description of a Roman banquet see the *Classical Journal*, I, pp. 201-03, XVII, p. 99. For one of Cato's recipes for cake see vol. X, p. 333.

Will you please send me the names of good translations of Caesar's, Cicero's, and Virgil's works and of places where I may secure them?

Ignoring the "literal" and "interlinear" translations, I mention the following: *Caesar's Gallic War*, translated by H. J. Edwards (with Latin text), in the Loeb Classical Library, New York, J. P. Putnam's Sons. *Cicero's Orations*, translated by Yonge, four volumes, in the Bohn series, London, G. Bell (a poor translation). The orations against Catiline may be found in a somewhat better translation by Herbert E. D. Blakiston, London, Methuen. *Virgil*, translated by H. R. Fairclough (with Latin text) in the Loeb Classical Library, New York, J. P. Putnam's Sons. *Virgil, The Aeneid*, translated into blank verse by Theodore C. Williams, Boston, Houghton, Mifflin & Co.

Book Reviews

Cicero: A Biography. By TORSTEN PETERSSON. Berkeley: The University of California Press, 1920. 8vo., pp. 699.

The life of Cicero has furnished attractive material for modern biographers to a greater extent than that of any other of the characters of the Roman world in recent years, not excepting even his great contemporary, Caesar. Of the more important works on Cicero in English, there is Middleton's in two vols., 1741; Forsyth's in two vols., 1869; Trollope's in two vols., 1880; Strachan-Davidson's, 1894; Sihler's, 1914; and Taylor's, 1916. To these should be added Merivale's translation of Abeken's *Life and Letters of Cicero*, Jones's translation of Boissier's *Cicero and His Friends*, and also Froude's *Caesar* which deals in large measure with the life of Cicero. As an addition to these and to similar works in foreign languages the present volume has some just claims to recognition.

The author's point of view in the treatment of his subject is outlined in the following statement from his preface: "The purpose of this book is to give as comprehensive an account of Cicero as a single volume will permit. It endeavors to keep a proper proportion between his political activities and his accomplishments as an orator and a writer of essays and letters. It aims to present the Roman background, which alone can make the narrative intelligible to any but the special student; to determine and to make clear the Roman attitude toward a man's work in the world, the political atmosphere of Rome, the spirit in which the orators spoke, and the Roman view of rhetoric, philosophy, and authorship. Above all it will seek to give a narrative of Cicero's life as it unfolded from one period to another, and to convey a little of the spirit that animated him." These are extensive claims but Professor Petersson has for the most part lived up to them. A biography on so broad a basis should appeal not only to the special student but to the average reader as well.

A careful, first-hand study of all the ancient sources which can throw light on Cicero's career is evident throughout the book. Though there is not much concerning his private life as a whole and still less concerning his earlier life, we are told that "more is known about Cicero than about any other person of the ancient world." Cicero's own works, from which the author draws most, are divided as source material into three groups, the speeches, rhetoric and philosophy, and his correspondence. With a timely warning he calls attention to the brief period of time covered by all this material, to the fact that "half his correspondence belongs to the last four years of his life," and that though the orations extend over a longer period it is only after 63 B. C., when Cicero had obtained the consulship, that these orations contain much about himself. While he discusses with considerable detail the nature and content of the various works of Cicero, Professor Petersson gives very few actual quotations, differing in this respect from Strachan-Davidson. To maintain a high interest throughout these discussions would be well nigh impossible and there is in consequence a section through the

center of the book which will have less appeal to the general reader, but excepting these chapters the book makes very interesting reading.

The life of Cicero is of course inseparably bound up with Roman life and history as a whole, but the effort to present the proper Roman background seems a little overdone. The reader frequently finds it necessary to remind himself that he is reading a biography of Cicero and not a popular treatise on certain phases of Roman life. It is not that the matter treated has no connection, but that, instead of following everything to the end in its relation to Cicero, we follow to the end everything to which Cicero was related, frequently losing sight of the point of contact altogether. In this way various topics are met from ancient letter writing to a detailed study of Quintus Cicero's *Handbook of Electioneering*. All this is, in a way, a tribute to the interesting style in which the book is written, but more than that it shows the need for more sign posts as one is led off on the numerous by-paths, —a criticism which, however, is much less applicable to the latter half of the book. In his discussions of oratory and of Cicero's pleadings the author has failed to avail himself of certain ready explanations that would come from Greek parallels, for example the habit of opening a case with a justification of the speaker's part in it. He has a unique explanation of Cicero's attitude of mind in giving credit to the gods for the failure of the Catiline conspiracy, and in a similar way he enlarges upon Cicero's frame of mind toward all sorts of situations, even to the extent of following his reasoning in detail and of sometimes conjecturing what he might have done under a given situation.

Cicero himself has won Professor Petersson's hearty approval and admiration. In determining the professional standard involved, his point of view seems to be that a lawyer's sense of moral responsibility is indicated by his willingness or lack of willingness to defend one who is guilty,—that the criterion is "whether he had justice on his side" in the cases he tried. He apparently forgets for the moment, or ignores the fact that there is a well defined legal creed quite to the contrary, and he finds some fault with Cicero on that score. Yet he finally places him on a far higher moral level than the great majority of his contemporaries and decides that "his standard is very much what it would have been if he had pleaded in an ideal state of the Stoics, the most severe moralists of his time." Thus while he speaks of Cicero's faults with apparent frankness and does not fail to question his policies, admitting, for instance, that he was short sighted in his hope to unite the various factions in the reconstruction of the shattered republic, the question is more often raised only to justify Cicero in the end. His ability as a correspondent, his knowledge of law, his vision, and his wit are commended. His success is made much of, and his impartiality is given strong emphasis, with here and there a mention of his lack of greed and selfishness. His ability in maneuver, in pleading, and in swaying the people is ever at the front. The author likewise discusses Cicero's periods of hesitation and finds justification for them instead of evidence of the vacillation or moral cowardice of which he has so often been accused. There is no stronger statement of Cicero's vanity than "an outspoken claim to fame" which was quite in accord with the attitude of the time, or his "consciousness that he was the greatest Roman," a statement which in its very form constitutes a

justification. In another place he says, "Cicero had of course the confidence in his own powers that invariably accompanies genius, and he took delight in applause and praise that is equally inseparable from the ability to sway great multitudes. . . . He knew this and laughed about it with Atticus. But his so-called vanity went no further." In this general attitude Professor Petersson is at one with recent writers who have reacted against the attacks of Drumann and Mommsen.

The representation of Caesar is not so favorable. The author takes three quarters of a page to emphasize the danger of failing to take into account Cicero's contemporaries and the fact that a man must be judged by the standards of his time. Then he proceeds to defend the character of Cicero by drawing a picture of the cruelty of Caesar which does not at all take into account the standards of warfare of contemporary generals and peoples, and which is quite out of accord with what we know of Caesar's actions as a whole. He states in connection with the bill of Rullus—which he sees as really Caesar's—that excepting Cato, Cicero, and some lesser lights the vast majority of politicians were as reckless as Caesar. Yet his picture of Caesar up to the civil war is that of a crafty, selfish politician, using Pompey and Crassus as mere tools to further his own ends while seeming to help them. He speaks of Caesar's "ostensible service to Pompey, which very much resembled that of an intriguing minister to an old and short sighted master, whom he is preparing to overthrow." In the same way he makes Caesar actively, instead of passively, the cause of Cicero's exile, quite contrary to the usual opinion which is more nearly in agreement with the late Dr. W. Warde Fowler that "Caesar's part in it was simply a negative one." There is nothing in the text or in the bibliography to suggest that the author made use of any work on Caesar for this part of the biography. His opinion might have been modified if he had. However, a more sympathetic attitude toward Caesar's motives and actions develops in the account of the civil war.

Pompey, to whom by the way Professor Petersson does not credit any very high motives, "was always reaping where others had sowed," and "undoubtedly a great general, but his reputation was even greater." That he is pictured as a dupe of Caesar has already been mentioned. His lack of oratorical ability is emphasized, and he is made out to be rather a blunderhead in politics and statesmanship, though he is credited with having done as well in the civil war as he could under the circumstances.

Quintus Cicero is represented as not a great politician, but a good soldier, hot-tempered, but "rather submissive to his wife, and altogether he seems to have been an easy-going, lovable gentleman." Cato, Crassus, and others come in for their characterizations, and the characters Cicero uses in his dialogues are studied in some detail.

Despite details which seem open to question, the book as a whole shows sound scholarship and a broad familiarity with the facts connected with the life of Cicero, and is a valuable addition to the list of reference works for high school and college. The misprints are few and do not call for special attention. The printing and quality of paper are commendable, a fact worthy of mention in view of the traces of war time conditions which have persisted

in some publications. While the author has taken nothing for granted and has explained every allusion, he has not been so generous in his bibliography. Several works very commonly given in lists of reference are omitted from the selected list here given. There is an index, reasonably complete and quite well arranged.

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The Foreigner in Hellenistic Comedy. BY RAYMOND H. COON.
University of Chicago dissertation. George Banta Publishing Co., 1920. Pp. 87.

Professor Coon has collected in this monograph practically all the material bearing on the treatment of the foreigner (i.e. the non-Athenian) as a character in extant Roman Comedy and the fragments of Hellenistic Comedy. Most of the pertinent passages of Greek Tragedy are added. The matter is well organized. The occurrences of the foreigner first in Old Comedy and secondly in New Comedy are classified by nationality and their national traits are enumerated. The use made of national costumes and dialects is noted. Finally, a thorough study is made of the organic part played by foreigners in the plots of Roman Comedy. This enables the author to estimate the value of a celebrated piece of literary criticism that has come down to us under the name of Tzetzes. According to it Old Comedy was interested in attacks on citizens in high places but New Comedy was forced to refrain from such attacks and to confine itself to slaves, beggars, foreigners and barbarians. The author shows that the plots of Hellenistic Comedy demanded the introduction of foreigners, so that it was not so much political as dramatic necessity which accounts for the greater vogue of the foreigner in the later period.

The introduction very appropriately calls attention to some modern European dramas offering examples of satire at the expense of foreigners. Unfortunately it omits the best known of all such cases, scene II Act I of Shakespear's *Merchant of Venice*. Some attempt is made in chapters II and III to estimate the truth of the attacks made on foreign or racial groups. This is always an elusive task even when it is possible to observe the groups directly. Nevertheless, independent evidence is adduced in many cases to show that others had the same opinions of various groups as were expressed in Comedy. In dealing with the Boeotians the author was able to avail himself of Rhys Roberts' critical estimate of an Athenian prejudice; with other peoples the attempt is less successful. Something of this sort might well have been done in connection with the study of the foreigner in Tragedy also. The author apparently underestimates the bearing which possible literary sources may have on this problem. He guards against the use of statements which might have been taken from the comedians but fails to collect and test adequately statements upon which the comedians may have drawn. For example (p. 63), Aristophanes' use of *τετραγύρες* to describe the speech of the Illyrians may well have been suggested by Herodotus's application of the same word to the Troglodyte Ethiopians in IV, 183. Herodotus

also is the probable source of the Sophoclean passage on the effeminacy of Egyptian men. (p. 17).

The whole work is carefully and accurately written. It abounds in spirited translations of Greek passages. In the absence of a collected bibliography it would have been helpful to include in the index the names of ancient and modern authors cited.

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The Principles of Language Study. BY HAROLD E. PALMER.
Yonkers-on-Hudson: World Book Co., Pp. 186. \$2.40.

As the author is directly interested in methods of teaching and studying spoken languages, it would seem that his book would be of little interest to teachers of Latin and Greek. Nevertheless there is much in it that will repay such teachers, and perhaps especially teachers in the junior high schools. Mr. Palmer contrasts innate capacities for language-acquisition (those by which a child learns to speak his mother tongue) with "studial" capacities (those by which an adult acquires a new language or an artificial form of his own). He emphasizes the necessity of utilizing, for certain purposes, the former along with the latter, showing how the development of the studial powers tends to inhibit the spontaneous powers. From this standpoint, the cultivation of intelligence through the exercise of attention, precision, discrimination and similar qualities is an evil rather than a good, as we have been wont to consider it.

I can best indicate what positive and immediate values the book contains by quoting certain suggestive passages: "The principle of accuracy requires that the student shall have no opportunities for making mistakes until he has arrived at the stage at which accurate work is reasonably to be expected" (p. 22). Among the factors making for interest are "the elimination of bewilderment" (properly distinguished from difficulty) and "the sense of progress achieved" (p. 27). The value of these can not be easily exaggerated. In enumerating the faults of much elementary teaching he says that the student "will have formed the 'isolating' habit, which consists in learning the individual elements of a group instead of learning the group as it stands. . . . In other words, he will have formed the habit of word-learning and have neglected that of word-group-learning" (p. 71). Rapid growth in power to understand a language seems to require that the student shall learn as early as possible to think in larger units than single words. "The enriching of one's vocabulary should be left to a comparatively late stage in the study of language, especially in the study of most derivatives and compounds" (p. 155). This doctrine, which so vigorously contradicts our emphasis on the value of Latin for English, is of course held because the author is assuming as the main purpose of language-study the acquiring of the ability to speak, to write and to understand the language as a native would. The principle of the multiple line of approach means that the teacher may use different methods concurrently. "The cumulative effect of

approaching the difficulty from different and independent angles will certainly have the desired result" (p. 167).

The author finds nine essential principles of language-study that are psychologically sound: initial preparation; habit-forming; accuracy; gradation; proportion; concreteness; interest; order of progression; multiple line of approach.

Of greater interest to me personally than any of these details, however suggestive they may be, is the reflection that we as teachers of ancient languages have scarcely begun to analyze the principles that underly our work. Nor do we as a class have the psychological training needful for this task. We have been too busy trying to defend ourselves against the psychologists to have time to talk things over with them and find out how they can help us. Yet sooner or later we must lay aside this debate. We must join with them in a serious attempt to find out what our precise place is in the educational scheme and how we can best accomplish the mission that that disposition of forces gives us. It seems clear that classical study will not cease to be part of education; there is urgent need that students of the classics and of education and psychology cooperate in the determination of the principles that govern it. Mr. Palmer's volume, being concerned only with spoken languages, is suggestive only; if it can stimulate similar studies within our field it will be more valuable still.

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Recent Books

Foreign books in this list may be obtained from Lemcke & Buechner, 30-32 West 27th St., New York City; G. E. Stechert & Co., 151-55 West 25th St., New York City; F. C. Stechert & Co., 29-35 West 32d St., New York City.

- BROWNSON, CARLETON L. *Plato's Studies and Criticisms of the Poets*. Boston: Badger. Pp. 159. \$2.00.
- CARPENTER, RHYS. *The Esthetic Basis of Greek Art of the Fifth and Fourth Centuries B. C.* (Bryn Mawr Notes and Monographs, I.) Bryn Mawr, Pennsylvania: Bryn Mawr College. Pp. 263. \$1.50.
- EURIPIDES. *Scenes from the Trojan War: passages from the Iphigenia in Aulis, Rhesus, and Trojan Women of Euripides, with introduction, notes, and vocabulary, edited by C. E. Freeman.* New York: Oxford University Press. Pp. 96. \$1.35.
- HEATH, SIR THOMAS. *A History of Greek Mathematics. Vol. I: From Thales to Euclid. Vol. II: From Aristarchus to Diophantus.* Oxford: Clarendon Press. Pp. xv+446; xi+586. 50s.
- LIVY. *The History of Rome*, translated by Canon W. L. Roberts, in five volumes. Vol. IV. (Everyman's Library.) London: Dent. Pp. xiii+402. 2s. 6d.
- LUCRETIUS. *Of the Nature of Things*, A metrical translation, by William Ellery Leonard (Everyman's Library). London: Dent. Pp. xvi+301. 2s. 6d.
- NORWOOD, GILBERT. *Euripides and Shaw*, with other essays. London: Methuen. Pp. vii+226. 7s. 6d.
- SANDYS, SIR JOHN EDWIN. *A Companion to Latin Studies*, edited by Sir John Edwin Sandys. Third edition. Cambridge: University Press. Pp. xxxv+891. 36s.
- SCOTT, JOHN A. *The Unity of Homer.* Berkeley, California: University of California Press. Pp. 275. \$3.25.
- URE, P. N. *The Greek Renaissance.* London: Methuen. Pp. viii+175. 6s.